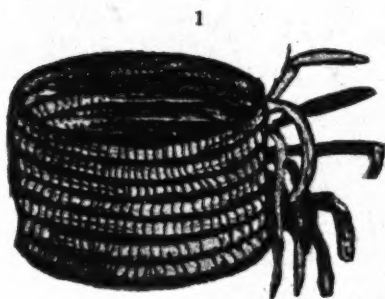


1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

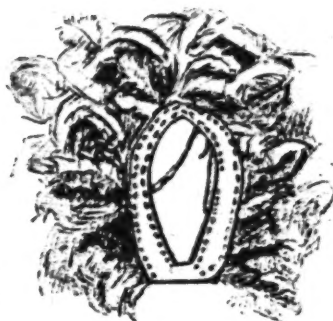
PLATE XVIII



301
292



291



292
237.

1. Bracelets of small iron rings bound over leather bands [1]. These bracelets may be worn by warriors who owing to their generosity are called 'N-gaminini. As many as sixty are sometimes worn by one man.

2. Warrior's cap [1].

3. Masai sandal [1].

4, 5. Masai warriors' head-dresses (ostrich-feathers and lion's skin) [1].

[Facing p. 294]

553
574

raari el-lughunya, epiki kutuk-
aji. Nemeduñgori ol-kidoñgoi
to-'l-chōni, epali etii metabana
nemuta illo-ahōni.

854
881

Ore ol-kiteñg le-'n-dōmōno
māji ēyeñgi inna-kata ake p'
elni en-gerai; kake eidimi
aataanyu metaa bōtor oo metaa
emurati. Memurati ol-tuñgani
eitu eñgasi aayeñg ol-kiteñg
le-'n-dōmōno.

E-murata.

881

Eisho 'l-Maasae:

Ore ol-mōruo leitu ae-oloñg
emurat en-gerai, nemeidim
atumurata eitu epolos e-sita.

Ore en-dōki naji Em-bolos-
ata e-sita, eisho ol-mōruo p'
eiyōu nemurat en-gerai enye
naiteru, emuk en-aisho, neipot
il-lewa le-'l-latya enye, neishori,
eton emuka 'n-aishi.

Nepwei āitaki illo-oiyōu
nemuratisho eng-añg ti-aulo,
nelo aton openy te-inne, neirag
inne, ne'yakini en-daa, neton
ing-oloñgi oñgwan.

Ore te-nenna-oloñgi elōtu
ake añg aiñguraa 'n-gīshu ti-
aulo.

881
392

Neishopito 'n-dōkitin oo-'l-
muran—ol-alem, o em-bere, o
ol-kuma, o el-loñgo, o en-
geranda, oo-sidai, ool-mairutye,

[237]

the hut, and the skull, instead of
being thrown away, is placed by the
door. The tail is not separated
from the hide as is usually the case:
it is left on until the hide is worn
out.

Now the offspring bullock is not
of necessity slaughtered when the
child is born; it is permissible to
wait until he is big and until he
is about to be circumcised. No
person is circumcised, however, until
this bullock has been slaughtered.

The circumcision.

The following is a Masai custom:

A Masai child cannot be circum-
cised until the father has observed
a custom called The passing of the
fence.

The man who wishes to have his
eldest child circumcised brews some
honey-wine, and calls his neighbours
together while it is being prepared.

A hut is then built for him outside
the kraal, and he stays there for four
days alone. He also sleeps there, and
his food is taken to him.

During these four days he only
approaches the kraal to look after
his cattle when they are grazing
outside.

He must don the clothes, orna-
ments, and weapons of a warrior—
the sword, the spear, the club, and
the shield, the cap made from the

MASAI CUSTOMS

295 292

ee 'mungen, o e-rap, o en-gila,
o ol-kipise.

stomach of a goat, the head-dress of ostrich feathers', and the cape of vultures' feathers, the anklets of colobus-monkey skin, the arm-clamp, the garment of calf-skin, and the piece of goat's skin fastened to the waist. [237]

Ore p' eidipayu 'ng-oloŋgi
oŋgwan, nepwei aariku aŋg
kulikao-móruak kituak.

When the four days have elapsed, some of the elders go and bring him back to the kraal.

Neitaahŋeyeki te-kutuk-aji
e-'ng-aji natii 'n-ope-aishi
nastumukaki.

He has to stand by the door of the hut where the honey-wine, which has previously been prepared, is kept.

Nəjoki ol-móruo obo
lido-ōpolos e-sita: 'Inno,
kitoo.

One elder then says to him who is passing the fence: 'Go, become an old-man.'

Nəjo lido-ōpolos e-sita: 'Ih!
malo, e-ŋgikitoi!'

The latter replies: 'Ho! I shall not ...!'

Nəjokini kat'-are: 'Inno
kitoo doshi.' Nəjo ol-ōpolos
e-sita: 'Malo doshi.'

The order is repeated, but he still refuses.

Ore pe ejökini kat'-oŋgwan,
ore pe ebau en-e-imyet, nəjo
ol-ōpolos e-sita: 'Ih! aahōmo
naa.'

On being told for the fifth time, he says: 'Ho! I have gone then.'

Ore pe ejīŋg aji, nelakuni
nekwa-tōkitin, nəoki tas
'n-aishi, neiteri āipotye
eng-arna e-'n-gerai enye, aajo:
Menye-ŋgania.

He then enters the hut and puts aside the warrior's paraphernalia; the honey-wine is drunk; and he is called by his son's name, thus: The father of so-and-so. [551]

Neirukisho: 'Oe.' Nəjo-
kini: 'Tabariashore.'

When he replies to this name, he is told to go and make a profit.

Nəjo ninye: 'N-glahu oo
'n-dare.'

He answers: 'Herds and flocks.'

Ore pe aji nəja kat'-oŋgwan,
eidipayu.

This is repeated four times, and the ceremony is over.

¹ Sometimes instead of the ostrich feather head-dress one made of lion's or leopard's skin is worn, and occasionally the head-dress called ol-marangaah is substituted. This head-dress is worn by the warriors when they slaughter cattle in the woods.

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Ore aji 'N-gaminini ten eyeng
il-moŋgi, neisho 'l-kulikaa
'n-giri.

whilst the Gaminini are chosen if
they frequently slaughter bullocks
and give the meat to their comrades. 554

E-murata oo-'n-doiye.

Ten eiyōuni neiyami 'n-doiye
oo-'l-Maasae, nemurati.

Ore eng-oloŋg namurati,
neyeŋgi ol-kerr araki ol-kiteŋg,
aji Ol-oitupukuniaki, anaa too-
'l-ayok.

The girls' circumcision.

When Masai girls wish to marry,
they are circumcised. 881
[582]

On the day that the operation is
performed, a sheep or bullock is
slaughtered, and as with the boys it is
called The (animal) which has caused
her to be taken out (from amongst
the girls).

Nemurati ninje ti-atwa aji.
Naa, ten eishir, nemeata en-
netiu.

Mepika ninje 'l-ōpir anaa
'l-ayok, ol-merisian ake epika.

Women are operated upon indoors,
and it is not considered a disgrace
if they cry out. [304]

Instead of the ostrich feathers
which the boys wear, a wreath made
from the leaves of the *Hyphaene* (or
doun) palm, or of grass, is donned. [237]
[292]

When they recover, they are
married. [582]

Ore ten eishiu, neiyami.

E-unoto.

The feast called E-unoto or the
selection of a chief¹. 622
574

Ten eiyōu 'l-muran nēuni,
nepwo aaŋgas āiŋgoru Ol-
aunōni, na ol-tuŋgani ōata
menye oo ŋgotonye eiŋgoru,
neata 'n-gīshu, neitu ae-oloŋg
tar ol-tuŋgani, nemedanya 'ng-
onyek e-menye oo ŋgotonye,
nemeata 'ng-onyek pui².

If the warriors wish to select a
chief, who is called Ol-aunoni, they
choose a man whose parents are still
living, who owns cattle and has
never killed anybody, whose parents
are not blind, and who himself has
not a discoloured eye.

Ore pe etum, nemiliki;

When they succeed in getting such

¹ A chief called Ol-aunōni is appointed for each sub-district. His duties
are to keep the warriors of his sub-district together, and he is responsible to
the chief medicine-man for their appearance in case of war. If a warrior dis-
obeys the orders of his chief, he is flogged or maltreated by his companions.

² Pui (pl. pui) means the colour of a corpse or blue.

MASAI CUSTOMS

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Ten eboitare ol-móruo en-gerai enye araki en-o-'l-poror lenye, torono. Ten enifig ol-poror lenye, nēari, negili eng-añg, nēyefigi 'n-g'ishu nāiyōuni.

If an old man commits adultery with his daughter or with a girl of her age, it is considered a serious crime. The other old men if they hear of it beat him, pull down his kraal, and slaughter whichever of his cattle they want.

684
[561]

'M-bwat.

Nēji en-dōki nāji em-bwata, naa 'l-ala aare citauni li-abori.

The extraction of teeth.

There is something called em-bwata, which means the extracting of the two middle incisors of the lower jaw.

304
752

Neitauni te-'ng-alem.

A knife is used with which to perform the operation.

Eisho 'l-Maasae: nebwa 'n-gera enye kat'-are. Ten elni en-gerai, pe ebaya 'l-apaitin isyet, etubulutua 'l-ala pōkin, nebwai. Netonii.

The Masai extract their children's two middle teeth twice. They extract them first of all when the child is about eight months old, and all its teeth have grown. Then they wait.

Nepwo 'l-ala pōkin, neifigwari 'l-opa-ootubulutua. Ore p' eitōki aabulu 'l-ala pōkin, nebaya en-gerai anaa en-oo-'l-arin tomon o aare, nebwai em-bwata e-kitoo, nemeitōki aabulu.

After the child has lost all its milk teeth and obtained the permanent set, i.e. when it is about twelve years old, the teeth are extracted a second time, and never grow again.

Ore p' eidip aatōbwa en-gerai, nesiriki eng-omom il-mur loo-'sirkon, nēji: 'l'rōbija.

When a child has had its teeth extracted, donkey's dung is put on its face in order to cool it.

[237]

Ore opa p' eiteruaki aabwa 'l-tuñganak ēji, pe ten emweiyu ol-tuñgani, p' eitere, neony il-ala, neimyeke eng-are inna-bwata natōbwaki opa.

The origin of this custom of extracting teeth was to enable people, in the event of a man falling ill or being on the point of death, when his teeth would pain him, to pour water through the orifice¹.

¹ Hinde (*The Last of the Masai*, p. 42) writes: 'The origin of this custom is supposed to date back to a time when tetanus was a great scourge amongst the Masai, and they discovered that it was a comparatively simple matter to feed a man suffering from lockjaw if two of his front teeth were missing.'

[113]

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Enyor sii 'n-gera 'l-ſiganai-yok naleſig, einos sii 'l-tuſiganak kituak, kake mme naleſig.

Nemeinos il-Maasae kulye-tökitin opa, eton eata 'n-giſhu, kake einosita taata 'n-daiki pökin oo-'l-meek, anaa 'l-paek, o ol-miaſeli, oo 'l-mariko, oo 'n-gulye-daiki e-'n-gop, amu meata 'n-giſhu kumok anaa opa.

Pöki en-döki nemeinos, e-matwa ake. Nemeinos il-mötönyi, oo 'singir', oo 'n-giri oo-'l-chaſgit.

Il-chaſgit.

Menya 'l-Maasae 'l-chaſgit opa eton eata 'n-giſhu pökin; kake eiter kulikae äinos taata 'l-chaſgit anaa 'l-Toröbo, amu etumutate 'n-giſhu.

Ten äar il-ayok il-tömen, nsa 'l-ala ake eitauni, nepwei aamir neinosyeki 'n-giſhu.

Naa, ten äari 'l-oſöhwani, naa ol-chöni eitauni, p' eitaunye 'l-muran il-loſgoi, neitauni sii 'möwarak, p' eitai 'n-gidoſgita näidoſgyeki 'maſhon. Neitaa sii 'l-oibonok in-gidoſgita naapika 'soito le-'n-aibon.

Children are very fond of various kinds of fruit, which are also eaten by the old people, but the latter do not care for them very much. 262

Formerly the Masai, when they had plenty of cattle, ate no other kind of food, but nowadays they often have to eat savages' food, such as maize, rice, bananas, and cereals, for they no longer own the vast herds which they formerly possessed.¹ [178]

They, however, do not eat everything. They eat neither birds, nor fish, nor the flesh of wild animals.

Wild animals.

The Masai ate the flesh of no wild animals when in olden days they all had cattle; but some of those who have lost all their cattle are now beginning to eat venison, like the Dorobo. [178]

If Masai boys kill elephants, they only take the tusks, which they exchange for cattle.

When buffaloes are killed, the hide and the horns are kept. From the former the warriors make their shields, and from the latter mortars are cut in which medicines are ground. The medicine-men also use the horns to put stones in for their prophecies. 237 [714] [715] [787]

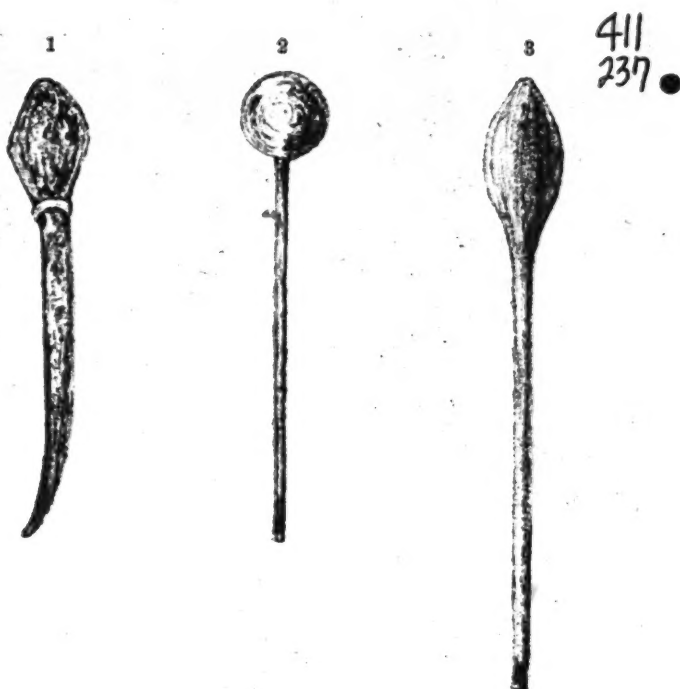
¹ It was recently estimated that the Masai in the Naivasha Province own 35,000 head of cattle and 250,000 goats and sheep. Those living in the Ukamba Province and in German East Africa are, however, much poorer, most of their cattle having died of rinderpest some years ago. [233] [184]

² The northern Masai sometimes use o-singir (pl. i-singiri) for a fish. The southern invariably use o-singir (pl. i-singir).

1: Hollis G-5 (ca. 1894-1904) 1905

FL12 Masai FL12

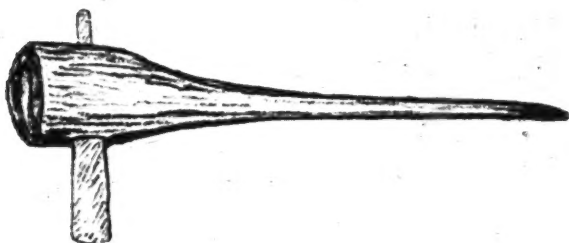
PLATE XXII



1. Club of rhinoceros horn belonging to the spokesmen (ol-aigwenani) [1].

2. Warrior's club [1].

3. Boy's club [1].



Masai hatchet [1].

[Facing P. 320]

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[283] Naa, ten ċari ol-mēut,
il-lenyok eitauni pe eripye
'n-doiye 'musetani oo 'l-turesh.

Naa, ten ċari o-sĩrua, naa
'n-gānda eitauni, p' eānyeki
'n-gĩshu.

[292] Naa, ten ċari e-aidai, naa 'l-
ōpir eitauni pe epika 'l-muran
ten epwo en-jore. Nepika sii
'l-ayok ten emurati.

[292] Naa, ten ċari ol-āgatuny,
naa ol-chōni lenye eitauni p'
eitaa 'l-muran en-dōki naji
ol-āgatuny, naata 'l-papit
adoru, nepik il-lughuny ten
epwo en-jore.

[293] Naa, ten ċari o-engat,
neitauni ol-kidoŋgoi, p' eitaa
'l-mōruak ol-lenywa.

[534] Naa, ten ċari ol-maalo,
neitauni 'mōwarak, naaoshi
te-'n-aidura pe meimin ol-
orere.

[411] Naa, ten ċari sii e-muny,
neitauni e-mōuo negwetunyeki
'l-kuman ooidoŋgyeki 'l-oroi
oo 'l-oifŋgok. Neitai sii
'l-kuman loo-'l-aigwenak.

Lello-ahaŋgit eataye 'l-
Maasae en-gias.

224 Naa, ten enya ol-ōwaru
'n-gĩshu araki 'n-dare, pe edol
il-Maasae, nēar, amu ājo:
'Einos in-gĩshu aŋg.' Ore
'l-ōwarak ooinos in-gĩshu oo
'n-dare, ol-āgatuny, o ol-keri,
o ol-āgojine, o en-derash.

If a giraffe is killed, only the long
hairs of the tail are preserved. The
girls use these as thread to sew the
beads on to their clothes.

Should an eland be killed, strips
of the hide are taken and made into
thongs for fastening the cattle with.

When an ostrich is killed, the
feathers are made into head-dresses,
which are worn by the warriors when
they go to war. Boys also wear ostrich
feathers when they are circumcised.

Whenever a lion is killed, the hide
is taken, and the warriors make a
head-dress out of the mane. They
wear this when they go to war.

If a wildebeest is killed, the tail
is kept, and the elders make their
fans from it.

Should a greater kudu be killed,
the horns are preserved and blown
when people move their kraals, so
that nobody shall lose the way.

Lastly, if a rhinoceros is killed,
its horn is taken and carved into
clubs, which are used for beating the
he-goats and bulls with. The coun-
sellors' clubs are also made of
rhinoceros horn.

These are the wild animals of
which the Masai make use.

A Masai will also kill a beast of
prey if he sees it eating cattle or
goats, for he says: 'It has eaten our
cattle.' The beasts of prey which
eat cattle and goats are lions,
leopards, hyenas, and jackals.

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torono. Il-kunöno coiyoama oopeny.

Ten eibuñg ol-Maasani en-döki naibuñga duo ol-kunöni, anaa em-bera, anaa ol-alem, nepik e-ilata eng-aina, amu tjo torono ten eibuñg te-'ng-aina aka.

Mesta sii 'l-kunöno 'n-gishu kumok anaa 'l-kulikaa-Maasae; meinosare 'n-gishu. Tin idol ol-kunöni öata 'n-gishu artam, naa kumok naleñg.

Eata 'l-kunöno o-rorai lenye ol-loo-'l-Maasae, kake citawal; lemenñg il-Maasae. Mme pökin coata, e-matwa aka nanta.

'Mötio oo 'l-pukurto.

Eidim i-ñgoröyok oo-'l-Maasae kulye äitobira 'mötio; nemeidim kulye, neinyañgu aka too-'l-meek.

Einyañgu sii 'l-pukurto, araki etum too-'mifgan.

Eidim aatimir en-gine äi-noye e-möti nabo.

Ore ten eitobir il-Maasae 'mötio, neitobir in-gituak oo 'n-gutiti, nepik pökin in-gumesahi p' eibuñgye ten edötu.

Ten epwo 'l-muran aayef-iaho, nepik en-gäne pe etum äibuñga.

is not considered correct. The smiths marry amongst themselves.

If a Masai takes in his hand a spear or sword or other thing which a smith has held, he first of all oils his hand for it is considered improper for him to take it in his bare hand.

The smiths are not rich in cattle like other Masai. They have no luck with cattle. If you find one possessing forty head, it is a very large number.

The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of them can speak this language: it is only a certain number of them who know it.

Earthenware pots and gourds.

Some Masai women are able to make earthenware pots; others who are unable to make them buy them from savages.

Gourds are also bought, or they are collected in the deserted kraals.

One pot can be purchased for a goat.

When the Masai make pots they make them in two sizes, big and small; these pots are also provided with handles¹ by which they can be picked up.

When warriors go to the woods to slaughter cattle, they carry their cooking-pots by a strip of hide fastened to the handles².

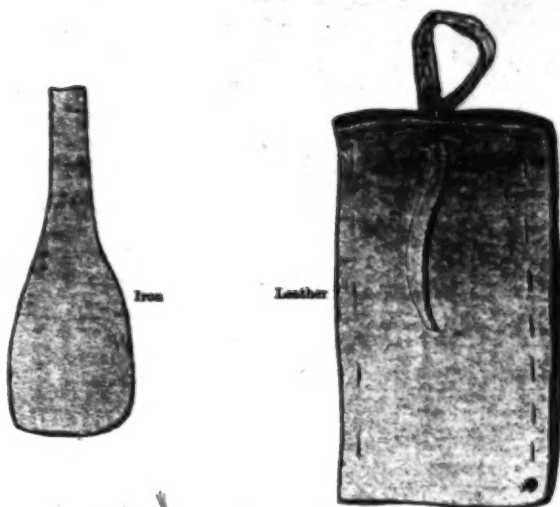
¹ Lit. nostrils.

² For illustrations see Hinde, *The Last of the Masai*, p. 89.

1: Hollis G-5 (ca. 1894-1904) 1905

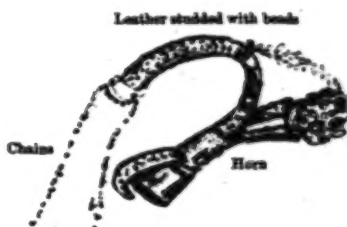
FL12 Masai FL12

PLATE XXV

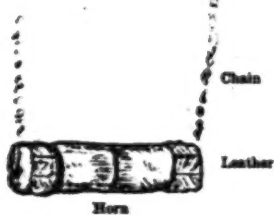


412
415
182

Razor and case [3].



415
531
237
276



Masai snuff-boxes [3].

[Facing P. 332]

Il-mötio.

276
 232
 322
 [889]
 Eitan 'l-móruak loo-'l-Maasae 'l-mötio too-'l-oik loo-'n-gineji, araki too-'mōwarak oo-'munyi, araki too-'l-oiri-enito; kake mōok naleŋg ol-kumbau too-'l-mötio, ōok too-'n-gumeshin, araki enyaal.

'N-gataitin e-'ng-oloŋg.

805
 821
 Eata 'l-Maasae 'n-gataitin enye e-'ng-oloŋg o e-'n-gewarie.

Eti en-dama, netii sii en-deipa.

Ore en-deipa naa en-gata napwōnunya 'n-gishu aŋg, etaa en-nedōyo eng-oloŋg.

Netii tara, naa inna-kata eton eitu eirura ol-orere.

Netii kewarie, a ninye embolos e-'n-gewarie, netii en-niosōhwani, na inna-kata etaa en-nēkenyu, a ninye ōjo 'l-Ashumba: 'Saa tomon.'

Netii en-doruna, araki pe esir, en-oshi-kata pe enyokyenu en-gilepunoto e-'ng-oloŋg.

Netii en-dadēkeny, naa inna-kata eilepua eng-oloŋg.

Eti sii 'n-gataitin naaji eipira eng-oloŋg, o etuahughōte 'l-oipi, o e-mutii.

Pipes.

Old men amongst the Masai make pipes of goats' bones, rhinoceros horns, or pieces of wood. They do not, however, smoke much; they prefer to take snuff or chew tobacco.

The divisions of the day¹.

The Masai have various names for the divisions of day and night.

There is day (as compared to night) and evening.

The evening is the time when the cattle return to the kraals just before the sun sets (6 p.m.).

There is also the time called Nightfall, or the hour for gossip (8 p.m.); this is the hour before people go to bed.

Then there is the night, midnight, and the time when the buffaloes go to drink—this latter is the hour before the sun rises, (which the Swahili call *Saa kumi* (4 a.m.).

There is also the time called The blood-red period or When the sun decorates the sky: this is the hour when the first rays of the sun redden the heavens (6 a.m.).

Then there is the morning; this is after the sun has risen.

There are also the hours called The sun stands or is opposite to one (mid-day), The shadows lower themselves (1-2 p.m.), and Afternoon.

[11] ¹ The Dinka divide their day in much the same manner as the Masai (Kaufmann, *Schilderungen*, p. 131).

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Il-käk coiriki 'l-pakurto oo
'malasin naapiki kulle:

Ten eisuj i-äguröyok il-
pakurto naa 'n-gulak oo-'n-
gshu äisuj o e-äölan o-'l-piro.

Ora p' eidip aatör to-'l-
oirien, nemesut to-'l-kidoögoi.

Ora 'l-käk coitai 'l-oirienito
oöji:

1. 'Ol-oirien' araki ol-tami-
yoi.
2. Ol-dorko.
3. Ol-oisuki.
4. Ol-tai.
5. O-iri.

Il-käk coitaa 'l-muran oo
'n-doisy 'l-öröpill:

1. 'N-dapuka o-'l-öröpill.
2. 'N-dana o-'l-mokongora.
3. 'M-benek o-'l-lelakwa
naapik 'n-giyaa.
4. 'M-benek e-'n-jani e-'ng-
ara.
5. E-songöyo eitauni 'ng-
öpit, nepiai, nepiki 'murto.
6. 'N-dapuka oo 'm-benek
o-'l-kumban loo-'l-muran'.

The trees which are used for
fumigating the milk gourds:

824
824

The women clean the milk gourds
with cows' urine and a twig of the
doum palm (*Hyphaene thebaica*,
Mart.), the end of which has been
chewed till it resembles a brush.

The gourd is then fumigated by
means of a smouldering piece of
wood, after which it is dusted out
with a cow's tail kept especially for
this purpose.

[839]
[412]

The trees which are used for
fumigating are:

1. *Olea chrysophylla*, Lam.
2. *Cordia Roehii*, Roem. and
Schult.
3. *Zanthoxylum* sp.
4. *Fremsa oligotricha*, Baker.
5. *Gracis* sp.

The trees which the warriors and
girls use for scent:

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302

1. The flowers of *Justicia Fiecheri*,
Linden.
2. The roots of *Lantana* sp.
3. The leaves of *Tarochmanthus*
camphoratus, Houtt., which they
wear in their ears.
4. The leaves of *Urticaeae* sp.,
which grows at the water's edge.
5. *Indigofera* sp. This is plaited
and hung round the neck.
6. The flowers and leaves of
Oniscum suave, Willd.

* Ol-oirien means both the heart wood of a tree and the wild olive.

* Lit. the warrior's tobacco.

824 7. Ol-mataya enyor il-
302 tukganak aatopetal amu eröpi;
neibukgaa aii 7-muran too'-ag-
aik epwo o-singilio; neilikye
aai 7-ala te-7i-shani.

8. 'N-dina oo-7-oolhor-benak
naapiki 7-papit.

824 Ol-chani bahetyeki 7-
laigui:

[114] Ol-girigiri. Eitana 7-loom
lenyena aita 7-direta loo-7-
laigui.

[112] Eitaa aii 7-muran il-7-peta
ooinooya 'a-giri.

[111] Il-kik ooltanzyeki 7-kuman,
oo 'aiten, oo 'a-gik oo-
'remeta:

1. Ol-cirien araki ol-
tamiyol.

2. Ol-tirkiah.

3. Ol-gilai.

4. Ol-dorke.

5. Neta-aina.

Kalikaa-kik ooltanzyeki
'a-dakitin:

1. O-pitoti o Ol-masamburui.
Ninje ooltanzyeki 'a-gaidin.

2. Ol-tiani araki ol-orahai',
niaye epik il-muran il-epir
le'-aidai opwo oo-jura.

3. Neitaa aii 7-mirnak il-
kidaigi opik il-kumbara.

7. People like to lie on the leaves
of *Cleome inaequalis*, Benth., as
they are sweet-scented. The warriors
also carry some in their hands when
they go to the dances; and the
branches of this plant are used as
tooth-brushes.

8. The roots of *Dryas rubicunda*,
K. Sch., which are worn in the hair.

The tree used for binding
shields:

Acacia pennata, Willd., the spine of
which is used to sew the edge of the
shields with.

The warriors also make their most-
showers of this tree.

The trees from which the shaft
and the spear handles are made:

1. *Olus chrysophylla*, Lam.

2. *Albizia* sp.

3. *Ficus unguiculata*, Baill.

4. *Cordia* *Rakii*, Roem. and
Schult.

5. *Olea* *Makori*, Gilg.

Other trees which are made use
of:

1. *Crucis binder*, Jacq., and
Tamarindus indica, L. From these
tree sticks are cut.

2. The warriors use bamboo for
the framework of their ostrich feather
head-dresses, which they wear when
they go to the wars.

The old men also use bamboo for
their tobacco pouches.

* Probably *Arachis madagascariensis*, Benth.

MASAI CUSTOMS

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Il-baa oo 7-abaak.

Ten elguri ol-murani loo-7-
Kasaa, sagil ol-oto lo-'ng-eina
araki lo-'n-gija, otill 7-abaak
otillio satabak.

Nodalg lo-giri; ore p' edlip,
otillio 'arut, otillio 'arut il-otik,
otip too-'n-epin, otillio otillio.

Ore-m-daa e-illo-talgani naa
'n-giri naapejo aka enya, ore
ol-chani tok : naa ol-kiliriti
otillio eng-ara.

Ore ten elguri ol-talgani
eng-otagha, napuka 'moyit,
otillio otillio otillio
naarumisho, otillio, otillio
eng-otagha, otillio otillio e-otata
e-'n-gurr, otillio.

Ore ten elguri ol-talgani,
sagil ol-arai, otillio inno-
otillio, otillio ol-arai lo-'n-gurr,
otillio otillio e-otata e-'n-gurr,
otillio.

Mak ol-talgani otillio
killa, 'n-giri aka otillio.

Naa, ten elguri ol-murani
to-'n-baa naata e-miyet,
otillio eng-otagha otillio
e-nyawa, otillio 'n-gija,
otillio illo-otillio otillio
p' ngurama e-miyet, otillio.

Ore ten otillio 7-abaak ol-
talgani lemarumisho otillio

Wounds and Surgeons.

If a Masai warrior is shot, and an
arm or leg broken, the surgeons are
able to mend it.

They cut through the flesh, take
out the splinters and bring the edges
of the bone together, after which
they stitch up the wound with the
sinew from the back of an ox, and
bind the limb securely.

The only food that is given to a
man with a broken limb is roast
meat and the thirst-quenching medi-
cine obtained from *Acacia abyssinica*.

Should a man be shot in the belly
so that the intestines protrude, the
wound is washed and the intestines
returned to their place; sheep's fat
(a quart or more) is poured into the
wound, which is then stitched up.

Again, if a man is shot and a rib
broken, the flesh is skinned from the
wound, and a sheep's rib is inserted
in place of the broken one. Sheep's
fat is then poured into the wound,
after which it is sewn up.

The wounded man is not allowed
to drink milk, and may only eat
meat.

If a man is shot with a poisoned
arrow, a pregnant cow is slaughtered,
and he is given the calf fat to drink.
This causes him to vomit and he
recovers.

If the surgeons see that a man's
bone cannot be mended, they fasten

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A MASAI DWELLING.

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were killed, and the cattle driven off. Famine came upon them, and they were reduced to the terrible necessity of selling their children. Large numbers took refuge at Njemps and Nyire, where they had to bow themselves to the cultivation of the soil. The war lasted several years. At last only a remnant of the Wa-kwafi of Lykipia were left, and these contrived to make peace. Not so fortunate were those of Guas' Ngishu. The Masai swept from north to south, and left not a man in the entire land, those who escaped the spear and sword finding refuge in Kavirondo.

Such is the history of the bloody feud between the Masai clans. Now they live peaceably together, with kraals in friendly proximity.

Having thus conveyed to the reader some general notions about the tribe as a whole, we may now conveniently turn to follow with the eye of our imagination the life-history of one of its members.

Very many years ago a matron of the Masai lay in what is pleasingly described as an "interesting condition." Her environment was not of a luxurious or even comfortable nature. She lay on no better a bed than a dressed bullock's hide spread on the bare ground. The hut which protected her from the blazing sun or the cold night was not built on sanitary principles, and was not commolious. It reached a maximum height of three feet and a half, and might be nine feet long by five feet broad. It was constructed of boughs bent over and interwoven together, forming a flat-roofed building with rounded corners. To keep out the wind a composition of cow's dung was liberally plastered over the boughs. This sufficed for the dry season, but for the rainy one a further covering of hides had to be laid upon it. The doorway was of the smallest, and stood at right angles to the line of the house in the manner of a porch. The hut of the expectant Masai lady was one of a circle enclosing a considerable area, in which the cattle were kept during the night. As this central space was never swept up, its condition may be better imagined than described. The smells were strikingly suggestive of the farmyard; and if the reader is so inclined, he may imagine some charming picture of full-uddered kine, with their mild eyes and expression of repose as they contentedly chew the cud. For any such picture, however, I can accept no responsibility. Outside the circle of huts there extends a strong fence of thorns as a protection from wild beasts, and in case of an attack. Inside

726 ever, a party had been sent to the chief lybon of the Masai—Mbaration—to seek advice as to the time of their start, and to procure medicines to make them successful. On their return the party mustered, and set off. It was a remarkable sight to behold these bloated young cut-throats on the march, and it is almost an impossibility to convey any clear picture of their appearance in words. The Frontispiece illustration, however, will help to some extent.

714 Let us pause and in imagination watch some enthusiastic
726 young ditto buckling on the armour of her knight. First there is tied round his neck, whence it falls in flowing lengths, the *näiberè*,—a piece of cotton, six feet long, two feet broad, with a longitudinal stripe of coloured cloth sewed down the middle of it. Over his shoulders is placed a huge cape of kite's feathers—a regular heap of them. [237] The kid-skin garment which hangs at his shoulder is now folded up, and tied tightly round his waist like a belt, so as to leave his arms free. [302] His hair is tied into two pigtails, one before and one behind. On his head is placed a remarkable object formed of ostrich feathers stuck in a band of leather, the whole forming an elliptically-shaped head-gear. This is placed diagonally in a line beginning under the lower lip and running in front of the ear to the crown. His legs are ornamented with flowing hair of the colobus, resembling wings. His bodily adornment is finished off by the customary plastering of oil. His *simè* or sword is now attached—it does not hang—to his *right* side; and through the belt is pushed the skull-smasher or knobkerry, which may be thrown at an approaching enemy, or may give the quietus to a disabled one. His huge shield in his left hand and his great spear in his right complete his extraordinary equipment. For the rest you must imagine an Apollo-like form and the face of a fiend, and you have before you the beautiful of a Masai warrior. He takes enormous pride in his weapons, and would part with everything he has rather than his spear. He glories in his scars, as the true laurel and decorative marks of one who delights in battles.

726 With astonishing hardihood, Moran and his comrades, thus terribly arrayed, shaped their course towards Swahili-land; for, strangely enough, they have found that they can [648] lift the cattle with greater impunity there than anywhere else—in spite of the Swahili guns and a large population. The reason is the complete absence of anything like patriotism or public spirit among the coast people. Their argument

is called an *ol smal*. The boys may carry knives for defence but not spears, for it is said that a spear is a sign of force, and their quest is a peaceful one. Each boy must carry a bow, for the bow is a token of peace. Furthermore it ensures that any reasonable request the boys may make during the *ol smal* will be granted. No Masai may refuse the request of one who carries a bow in his hand. The boys take no arrows with them. They visit all the principal villages and in dance and song they announce the object of their visit. They then seek out all the bigger boys of the village and add them to their number. If they wish to spend a night at a village they beg an ox for food from the elder of their sponsor's age-group. Elders of other age-groups present them with milk to drink. In this way the news is spread far and wide and finally the boys, now of considerable numbers, return to the elders who despatched them, taking as a gift a large quantity of honey. Then a special village is erected in which only the boys' sponsors and their families may live. The boys borrow ostrich feathers and lion mane head-dresses from the warriors and on the appointed day they collect at the elders' village.

The ceremony commences with a dance called *eng/bata*; for this, the boys form three files, one wearing ostrich feather head-dresses, the second wearing lion mane head-dresses, and a third, of boys who have decorated their bodies with broad stripes of white earth to resemble zebras.

The latter must be quite nude; those who wish may wear thigh-bells. They may not carry weapons of any sort, but each carries a thin wand, the length of a spear. After much dancing, the boys form a procession and walk round inside the circle of huts following two leaders, one of whom blows a Kudu horn from time to time. The procession then halts and the leader prays aloud to *Engai Narok*—the Black God, to shower his blessings on the boys. This prayer has been taught them beforehand by the elders, some of whom stand by and prompt when necessary. When the prayers are over, the elders take the boys outside the village and spend some time instructing them in their duties to their sponsors and to the tribe. A return is then made to the village and the elders bring a fire-stick, the one called *ol-piron*, also a male circumcision knife and a small dead bird. This bird may be of any kind other than a dove. The elders break the fire-stick before the assembled boys. They then place a curse upon the circumcision knife and taking the dead bird they break one of its legs and pierce one of its eyes—presumably as an indication of the ill which will befall any boy who dares to be circumcised before the curse is taken off the knife.

In this way, the elders formally lay claim to the sponsorship of a new age-group. From that time the boys refer to their sponsors as *Il-piron*, whilst the elders refer to the boys as *Il-piron*.

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SENIOR MORAN — blowing Kudu horn.

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NEWLY CIRCUMCISED YOUTH.

[Facing p.30]

(Common Trees and Wood Plants of Kenya Colony) gives the Masai name of *F. Hochstetteri* as 'Ol-edeti' and identifies 'Ol-retei' (the name used by my informants) with a small tree growing on highland forest edges called *Maesa lanceolata* Forsk.

- (v) Fat, sheep fat for preference, but otherwise the best bovine rib fat.
- (vi) Red ochre (ol Karia).
- (vii) Ornaments, usually comprising a metal clasp, wire bangles usually strung with coloured beads (*engiok*) and double-lobed copper weights (*esekerwa*).

The method is as follows: The hair is grown until it hangs on the shoulders, that is, about nine inches long. This it does naturally and only in exceptional cases has to be eked out with cow hair. During the growing period the hair usually remains in a mop, but occasionally is braided into short pigtails.

As soon as the necessary length has been reached, the hair is parted transversely across the top of the head, that is at right angles to the European fashion. The largest portion, that at the back of the parting, is painstakingly twisted by hand into braided strands which are then grouped round the end of the 'siteti' stick or sticks (according to the number of pigtails to be worn) and lashed on with the gut string. The stick and hair ends are then bound neatly with the sheep skin strip so as to taper to a point.

The hair in front of the parting is divided into three equal portions and braided. The ends of each portion are bound together with gut string. The two side pieces which fall in front of each ear are then tied together by a cord under the chin, tight enough to hold them flat against the face. The central forelock is finished off with a metal clasp.

If the warrior wishes to wear the ultra-smart 'helmet' style, the single pigtail is brought forward over the top of the head and its tip bound to the tip of the 'forelock' but as the pigtail stick is pliant and would therefore pull the forelock up, the latter is bound down by a further cord, passing across the forehead and tied at either end to the tips of the 'side-locks', which as we have already seen are firmly tied down to the face by the chin cord. As soon as the pigtail is securely fastened in the ridge position, the whole coiffeur is liberally coated with fat, tinted with red-ochre, and the 'helmet' effect is complete.

The wire bangles with coloured beads pass through the top of the ear, and the copper weights are of course suspended from the earlobes, which have been carefully lengthened during many years of youth — initially by the insertion of wooden plugs. In extreme cases the ear lobe has been so stretched that if it is desired to get it out of the way, it can be hitched right over the crown of the head onto the opposite ear!

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Those candidates who are eligible to take part in the ceremony assemble on the day fixed for the proceedings. They come from all parts of the Masai country, north, south, east, and west, as there is only one ox-seizing ceremony in the whole of Masai country before a new age-group proceeds to initiation and circumcision. They wear ordinary everyday dress and carry sticks. The ox is brought into the village by the elders in charge of the ceremony, and the boys are lined up some distance away. A signal is given, and immediately the boys race to the ox, each boy endeavouring to get a firm grip of the ox's horns or of the hump. As soon as two boys have succeeded in gripping these parts firmly, all those boys of the same clan protect him with their sticks, while all the others endeavour to force the boys to release their grip. Should they do so and should boys of another clan succeed in taking their place, they in their turn are attacked by the other clans and defended by their own. After a time the elders stop the contest, and those who succeeded in keeping their grip are greatly lauded. The two boys who actually held the horns and hump respectively will be renowned for their success for the rest of their lives. It is a recognised thing that during the contest very many individuals receive more or less serious wounds.

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As soon as the contest has been stopped, the ox is slaughtered and eaten by all present at the ceremony, and the hide is cut up into small strips, in each of which a hole is cut, and a strip put as a ring on the middle finger of the right hand of each of the boys who participated in the contest. If any skin remains over after each boy has been thus decorated, it is cut into a long thin thong, which is given to a boy candidate of the Lukumai sub-clan (i.e. the sub-clan who provided the ox). This boy is called *elobolosi elageteng*. This thong must never be lost or parted with, but the small strips of skin placed on the boys' fingers must be removed a day or two later and thrown down in that part of the boy's mother's house where the calves sleep.

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When this ceremony is over the boys go to their own homes to await their turn for circumcision.

Circumcision.—The candidates are not circumcised in groups at local centres, but individually at their own homes, and as the number of operators is limited, candidates may have to wait for anything up to two years before their turn comes. The operators travel from district to district, visiting all the villages where there are candidates, and circumcising them at their own homes. During the interval between the end of the ox-seizing ceremony (before which none of the candidates may be circumcised) and the time when his turn to be circumcised arrives, each boy goes back to his cattle-herding and carries on with the normal routine life of an uninitiated boy.

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The operators who circumcise the boys are never true Masai, but invariably "Wandorobo" living in Masai country, but no explanation of this could be obtained except that it had always been so from the beginning.

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As only those candidates who belong to a given village may be operated on in that village, it is seldom that there is more than one circumcised at a time, but should there be two or three candidates belonging to a single village they would be circumcised together on the same day at the same time. There is no elaborate ceremonial accompanying the operation or preparatory to it. A boy will continue herding his cattle until the late afternoon of the day before that fixed for his circumcision. He is then fetched back to the village and has his hair shaved off by his mother, and has new sandals and a new skin dress given to him. This dress must be made of the skins of four rams sewn together, and will be worn the following day during the operation. The actual operation takes place next day, either early in the morning or in the middle of the day. If it is in the morning, the cattle are kept in the yard until the ceremony is over, but if it is in the middle of the day the cattle must be brought into the yard and kept there during the ceremony, for it is absolutely essential that the cattle shall be in their enclosure during the whole of the ceremony. Sheep and goats are not included in this rule. The boy (or boys) sits on an ox-skin in the courtyard in front of his mother's hut wearing his new ram-skin dress and sandals, and the operator performs the operation with a special small knife without any elaborate ceremonial. The boy then retires to his hut to convalesce. A fat ram is killed for the patient, who is fed on meat boiled in fat and on plain cold fat, "so that he may get well quickly." After about five or six days the other boys in the district who have already been circumcised and have recovered, call for the boy, and he joins their band for the period of their novitiate.

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The Novitiate.—The period of novicehood varies in length of time, as a boy must remain in the novice stage from the time that he is circumcised until every other candidate has been circumcised too. Usually a period of about two years elapses between the time of the bull-seizing ceremony and the time when the last candidate has been operated upon. Then the group undergoes the hair-shaving ceremony which marks their transfer from the novice stage to the warrior stage; thus, the last few to be circumcised may only have a few weeks in the novice stage, while others may be about two years in that stage. During the novitiate, there are certain rules and regulations which must be observed by the novices. They wander about the country in bands armed with bows and bird-arrows visiting more especially those villages where they hear that fresh candidates have just been circumcised, and enlisting them in their groups. During the whole novitiate period the novices must not cut their hair at all, nor may they indulge in any form of sexual intercourse, nor may they use red ochre, but only plain fat on their bodies. They are required to shoot as many birds as they can, and to skin them and stuff them roughly with grass, and tie them to their hair as a decoration. More and more skins are added to this head-dress as the weeks go by, until at length a boy has a complete wig of stuffed bird skins. Certain birds must on no account be so used, notably birds such as pigeons, doves, and

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The *Loita* and *Siria E-Unoto* ceremony took place in July, 1929, and lasted three days. They invited me to it, but, owing to pressure of political work, I was unable to arrive till the morning of the third day at about 10 a.m. (Pl. XIII, Figs. 1-3, and Pl. XIV, Figs. 1 and 2).

The Masai definition of the *E-Unoto* is as follows:—

"The *E-Unoto* is a religious ceremony of blessing of the age-group, after which the warriors have leave to marry.

"The *O-Singira* gives the warriors permission to have sexual relations with initiated women."

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The warriors were dancing at the time (Pl. XIII, Figs. 1 and 2). After about an hour they went off to a spot about a mile away in the forest, where I was informed that they sacrificed a bullock as a charm.¹ They returned about 3.30 p.m., about twenty of them being dressed in a manner similar to that of the three functionaries (Pl. XIII, Fig. 3). They danced round the *O-Singira* hut, and those warriors who were entitled to enter it led their families up to smear some cow-dung on it. The warriors then aquatted down in a close group in the centre of the *manyatta*, while some elders walked round them drinking honey wine and spraying it out of their mouths over the group as a blessing. Others of the elders sat by the *O-Singira* hut and refreshed themselves with honey wine. It was at this point of the proceedings that the age-group of warriors was named *Irimirim* (from verb *irim*, pierce). This terminated the festival.

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The chief functionary is the *Ol-Otuno*, but I cannot say what part he takes, having arrived so near the end of the ceremony. He is held in great reverence for ever afterwards, and it is unlucky for the age-group if a mishap befalls him. He must not take part in political affairs. He is always spoken of as *Ol-Otuno*, and his son, when he grows up, is known as the son of *Ol-Otuno*. (Pl. XIII, Fig. 3.)

There is a minor official called *Ol-Oiber engāne*. *Engāne* is a thong of leather. If my spelling of the first part of the title is correct it would perhaps mean "He who splits the thong." But there are several words from which it might derive, and I have no knowledge of his duties to assist me in checking my spelling of the name.

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[237]

O-Singira (Thingira).—Being ignorant of Kikuyu I had been puzzled by this word prior to reading Mr. Leakey's article. At the *Loita E-Unoto* it was built just within the eastern edge of the village. The village consisted of a circle of huts about 300 yards in diameter. I looked in to the *O-Singira*, but it was too dark to see anything. It was made of cow-dung plaster like an ordinary hut, but was much bigger. Ranged against the wall outside were the heads of numerous oxen which the warriors had slaughtered.

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I was informed that 109 of the warriors had not had sexual relations with initiated women and could therefore enter the *O-Singira*. After the *E-Unoto* the

¹ Masai, *Endalingoi*, the general word for a charm.

D. STONAS FOX.—Further Notes on the Masai of Kenya Colony.

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Ol Olokurukur = The Thunderer and 2nd month ditto.

805

Ol Oirujeruj = Light showers and 2nd month ditto.*Ol Tumuri*. Meaning unknown and 2nd ditto.*Ol al Aibor Ari* = The month of the white water

The following are the days of the month :—

1. *Ol Kardet* = Full moon.
2. *Ol Oinyori* = When it rises green.
3. *Ol Onyuki* = When it rises red.
4. *Esobich Naiturugu* = The beginning of the wane.
5. *Esobich il Giporoon* = They wane the scars (!).
6. *Esobich e Nadarhas* = The red wane (!).

The other days are not named. But one may refer to a day as, for example, "the eighth day of the moon," that is, counting from the time when the old moon disappeared. The dark days between old and new moon are called *Enaimin* = the darkness.

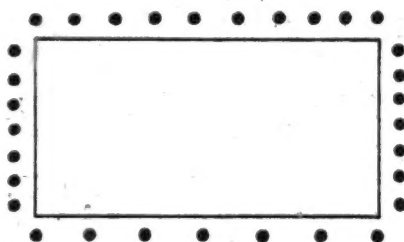


FIG. 2.

Hut-building.—The Masai frequently move from one place to another in order to seek the best grazing and water for their cattle. They are therefore constantly deserting old villages and building new ones. If time permits, after the day's march is over and before darkness sets in, each woman sets to work to build a hut, even if it is only to be occupied for one night. 361 342

She first cuts a number of straight sticks about 5 feet long and brings them to the place where she wants to build. She takes six of these sticks and marks out an oblong about 5 feet by 8 feet with them and places little blobs of cow-dung (*Emodio*) round it at 9 inches or 12 inches interval (Text-fig. 2). She then drives a hole in the ground through each blob of cow-dung to a depth of 12 inches or so with a pointed stake called *Enaunir*. The cow-dung lubricates the point of the stake and makes it easier to pierce the ground. The holes slope slightly outwards from bottom to top. She then drives an upright into each hole, after which she binds the tops of the uprights to a pliant wand which runs all round horizontally, leaving every fourth or fifth upright unbound. [237]

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Pl. XV, Fig. 1 shows a woman who has put in the upright sticks and bound them with wands on the side furthest from the camera.

[237]

She then passes ox hides between the fixed and the free uprights on three sides to form walls. She leaves the fourth side open at first, but later closes it with a screen called *E-Sos*, which divides the calf pen from the place where the people sleep. *E-Sos*

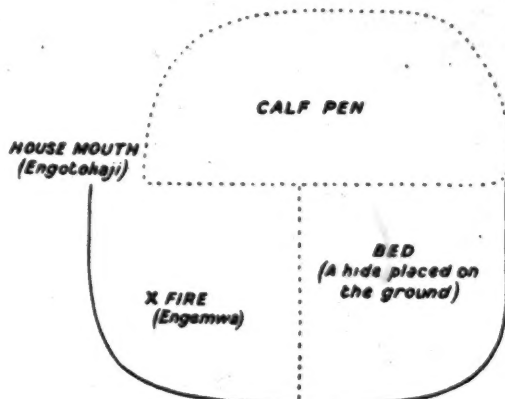


FIG. 3.—GROUND PLAN OF TEMPORARY HUT.

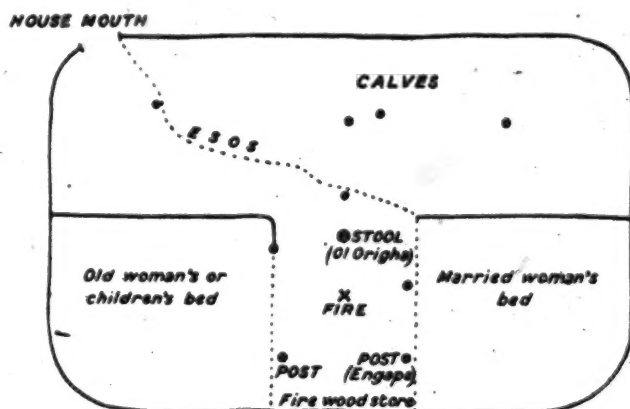


FIG. 4.—GROUND PLAN OF FINISHED HUT.

is made of split bamboo tied together with cord, and may be seen in front of the woman in Pl. XV, Fig. 3.

The hut walls of hides are shown in Pl. XV, Fig. 2. Sticks are then tied across the top from one side to the other. They bend convexly upwards in a slight arch, and skins are laid over them to form a roof. Pl. XV, Figs. 3 and 4 show huts which

SHORTER NOTES

561 The 'E-Unoto' Ceremony of the Masai. By Lord Claud Hamilton. With three text figures

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The cycle of ceremonies connected with the forming of a Masai age set starts with that known as *em-polosata*, performed by the members of the age set immediately senior to the existing warrior set. These members are destined to become the instructors in tribal lore of the youths who are about to comprise the new age set. *Em-polosata* is followed by *en-dungore* which marks the end of the current circumcision. These two ceremonies are followed by a four-day dance of the initiates-to-be called *en-kipasta*; and the circumcision of the new age set is carried out over the next three to four years, the youths being 14-17 years of age. Each generation is divided into Right Hand and Left Hand circumcisions; the latter begin their ceremonies about six to seven years after the former, but both cease to be warriors at the same time.

Seven years after the beginning of their circumcision, the members of the Right Hand Circumcision become senior warriors through the *e-unoto*. This ceremony, which is part of the age-set institutions, is held about every seven years, when an age set of junior *murani* (warriors) feels that it is sufficiently strong and mature to graduate into senior *murani*, and so 'push' the next senior warriors of the previous age set up into adult manhood. The word *e-unoto* is derived from the verb *a-un*, to plant upright or set up (i.e. a new age set of senior warriors is 'set up') and, as will be seen below, certain things are ceremonially 'set up' in the *manyata* (warriors' kraal) where the ceremony is held.

Tribal elders choose a site for the ceremony, and there the *murani* who are to take part, aided by their mothers and girl friends, build a new kraal. Each young man has his own hut, a long, low building of withies, mud and cow dung. These are built in a circle, facing inwards. At night branches are pulled into the gaps between the huts to keep out wild beasts which might prey on the cattle sleeping in the arena encircled by the huts.

Besides choosing the site, the elders also select 40 *murani* from those about to take part in the ceremony. These 40 'pure ones' as they are called must be young men of good character, 100 per cent. full-blooded Masai and without physical blemish. Their leader, the *Ol-Onuno*, is chosen secretly and is not told of his appointment until the ceremony is due to start. Every *murani* dreads being called upon to fill the position for the *Ol-Onuno* is regarded as a scapegoat for the misdeeds of his fellows. They believe that if he dies young as a sacrifice for their sins, they will live long and prosper.

After the other huts have been built, the mothers of the 40 'pure ones' build the sacred hut called *O-Singira*. This is a round building, also made of branches, mud and cow dung, topped with a conical roof of the same materials. Around its base is laid a circle of bullocks' skulls on which are left the horns and a strip of skin running down the face. Inside, in the centre of the *O-Singira*, the *Ol-Onuno* 'sets up' a stick of the wild olive tree (*Olea chrysophylla*) and so receives his name which means 'He-who-set-it-up'. The doorway of the *O-Singira* faces that of the *Ol-Onuno*'s hut, next to which is that of his assistant known as 'The Cutter-up of the Hide.'

The *e-unoto* of the Loita division of the Masai was held on 10-13 June, 1959, at Entasekera in southern Kenya. The youths taking part were of the right-hand circumcision, the members of which are known as *Il-Deregeyani*.

The ceremony lasts for four days, and the first of these is called 'The Day of the Red Dance.' As dawn breaks, all the people assemble outside their huts facing east. Four elders chant a prayer

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SHORTER NOTES

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calling on every man to love his neighbour, and the crowd then call 'Hoi-yoo' three times—a form of 'amen.' In the centre of the arena—about 70 yards across—some long poles were 'set up' in the ground. To the tops of these were tied some of the ostrich-feather headdresses which Masai *muran* like to wear; and on the branches of nearby trees were more of these and also a number of the conical hats made from lions' manes—not unlike guardsmen's bearskins—which are worn on ceremonial occasions by those who have killed a lion with a spear.

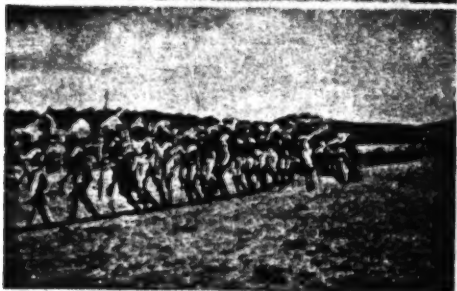


FIG 1. THE E-UNOTO, FIRST AND SECOND DAYS

Above, the Red Dance, girls and warriors dancing; middle, the White Dance, diatomite-smears warriors dancing; below, the White Dance, bowing to the O-Singira. Photographs: Lord Claud Hamilton, 1959

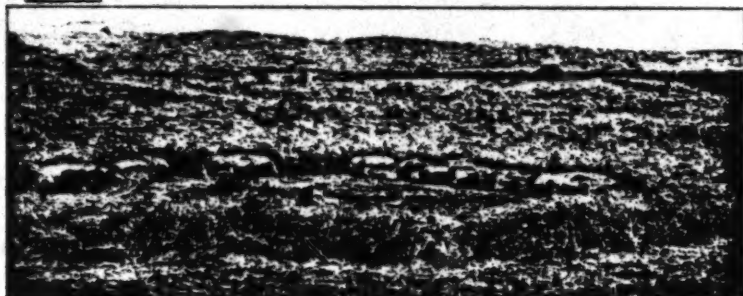
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The *muran* taking part in the Red Dance wear a single garment consisting of a length of russet-coloured calico knotted over the right shoulder and hanging down to the thighs. Their hair is worn shoulder-length (a feature of the young men of pastoral tribes of

/23 cont./

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III. 5. Kraal on the steppe between Kilimandscharo and Meruberg.

342 out of material available everywhere. Like every task in the
[462] kraal, hut construction is the duty of the women. After the site
for the individual hut (Fig. 3) is cleared of grass and brush and
then leveled, the spiral-oval ground plan is undertaken in that
[804] the woman scratches it on the ground with her foot. They do not
use any auxiliary means for measuring it; measuring by eye is
sufficient for the woman who, even as a child, helped her mother
with this work. Into the ground plan, at foot-long intervals, poles
342 (ol ōmi, el ōm) about 1 1/2 meters long are stuck in the ground
335 and joined lattice-like with thumb-thick cross-switches (ol gereni,
el gerenen). Then in the longitudinal diagonal seven to eight
supports (em bogischi) are dug in, over which a longitudinal bar
(ol ereschena, el ereschenan) is put from one end of the hut to the
other. Over this the poles are arched and the opposite ends lashed
[284] together with papyrus grass (es sedja). By interplaiting finger-
[824] thick switches (en jaschoi, n jascho) walls /24/ and roof are made
342 tight. The lattice-like framework is about 1 1/2 to 1 3/4 meters
high, 4 to 5 meters long and 3 meters wide. Neats' skins served
principally for roofing before the rinderpest raged among the
livestock around the year 1890. Now, /Figs. 2 and 3 appear here/
[237] when the Masai herds have become vanishing small in contrast
[731] to former times, the switch framework is first packed with a
[824] layer of dry, long-bladed grass (ol gudjeda or ol godjeda) 15 to
[237]

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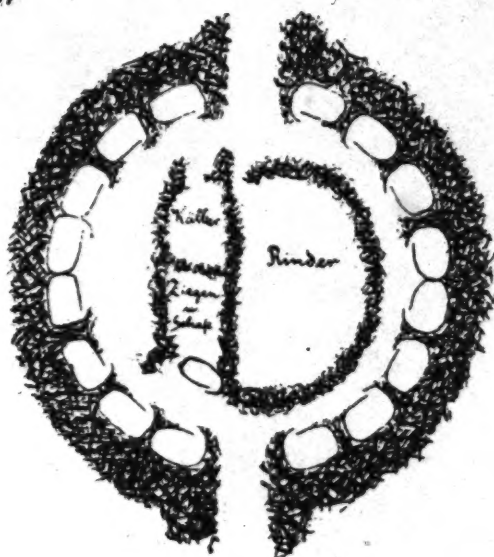


Fig. 2. (1/100).

/Rinder, cattle; Kalfen, calves; Ziegen und Schafe, goats and sheep./

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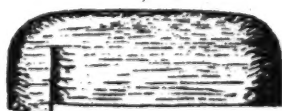


Fig. 3. (1/100).

1. Bed of the man. 2. Bed of the woman. 3. Hearth. 4. Stall for young calves. 5. Household implements. 6. Stall for young goats and sheep. 7. Firewood.

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[824]
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20 centimeters thick, and this is then smeared an inch thick with fresh cattle dung (e modjef, modiok). For protection against heavy /25/ rain, one at times also puts dried and dehaired neat-skins on that. Toward anyone entering through the door opening (eh gutok ehg adji = the mouth of the hut) thick smoke pours from

/25 cont. /

342 the nearby hearth (en gema), which is formed by three stones lying
 [354] beside one another in a clover-leaf shape. Good firewood is scarce
 [313] on the steppe; one must therefore use the smoky brushwood. At
 the opposite end of the hut is the sleeping place for the woman (e
 ruat ketē = small bed) and beside it that for the man (e ruat kitok =
 big bed). A latticework of poles and switches, which is covered
 with grass and cattle dung, like the hut walls, close the two off from
 each other and from the rest of the space in the hut. From the

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Merker phot.

III. 6. Masai hut.

The carbine standing by the hut belongs to a soldier of the Protec-
 torate Troops.)

342 latter a separate entrance leads into each of these compartments.
 [352] The bed consists of a pad of dried grass over which two dehaired
 [237] neat-skins are spread. Opposite the door is found a small enclosure
 [233] (ol ale l el ascho) into which young calves are put for the night.
 There is often found beside the door yet another enclosure (ol ale l
 ol balelon) for young goats and sheep, if these are not housed in
 small pens built beside or on the hut.

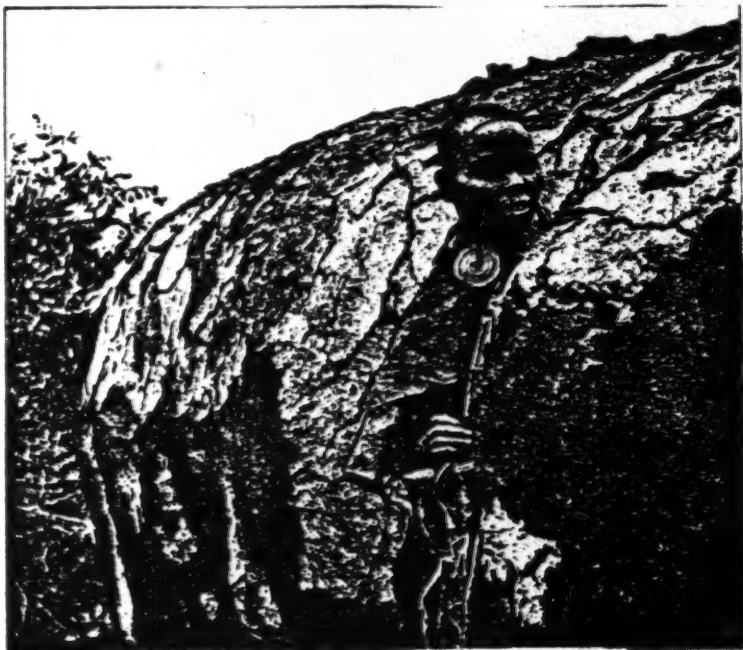
/25 cont./

342 small pens built beside or on the hut. The door opening of the hut is closed off at night by means of a neat's skin hung over it or a thorny branch dragged in halfway.

361 /26/ The individual huts are very close to one another. The space between two of them amounts to scarcely half a meter, so that in the evening the entire ring of huts seems closed except for the entrances. For protection against wild animals and enemies, the kraal is surrounded by a stout barricade of thorny acacia branches, with which the entrances are also obstructed after the livestock has returned from pasture. In the place enclosed by the huts one finds a ring-shaped thorn-barricade in which the livestock stays during the night; large livestock, calves, and small livestock

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(233)

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Meimacide photo.

III. 7. Masai hut. Plastered with cattle dung.

/35 cont./

276 adds some natron salt and beef fat, frequently also pulverized bark of ol amora (Ocimum suave Wild.), and mixes the whole by further grinding.

[415] Small boxes (en dulet -- 'n duleta) made out of wood, bamboo, cattle or sheep horn, or even out of the horn of the Rhinoceros bicornis, which often are quite attractively carved and decorated with beads, serve as snuffboxes (Fig. 6). They are worn around the neck on thin chains made out of iron wire.

273 Another luxury, also intended only for married men, is a kind of

[824] honey beer (en aicho namga) (Fig. 7). One dissolves honey in water and adds a piece of the root of the steppe aloe, os suguroi, /36/ or a peeled and cooked piece of the root of the so-called liver-sausage tree (1)

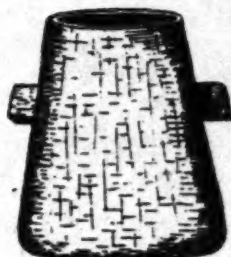


Fig. 7. (1/36) Vessel for the preparation of honey beer.

1. Named after the resemblance of the fruit to a liver sausage.

[824] (ol darbol -- Kigelia aethiopica), both as a taste corrective and to hasten the fermentation. The mixture is allowed to stand and ferment three to five days in a warm place, say, in the vicinity of the hearth fire. Before it is drunk, one often puts in a few bunches of leaves from the ol gonjet bush, I suspect in order to stop the vinegar fermentation. The honey beer is quite strongly intoxicating, so that a drinking bout usually ends with complete drunkenness. Other brews, which the sedentary Negroes bring to the Masai for sale and which are made out of bananas and Eleusine, maize, or sorghum, are milder. The Masai do not distinguish these with names, but rather call them generally ol marua.

/36 cont./

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Now the partner starts in the same way playing in his row. /37/ to let the other play again as soon as he has placed a last stone in an empty compartment. The one who places a last stone in an empty compartment of his own row takes it and the ones lying in the adjacent compartment of the opponent's row for himself, and so on until, according to the rules, no more stones can be taken out of play. The one who has removed the most stones has won the match and gives himself a point. Serving as counters are small, finger-thick, and spindle-shaped ivory sticks 15-20 centimeters long (ol alai, el ala) (1).

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1. As tooth generally is called tusk of the elephant, ivory.

Before the game starts, there is an understanding as to how many points are to be played. Women never play this game, warriors rarely. The latter usually prefer the en gehé ('n gehén), which is played in much the same way, except that in any case about eight players for each side take turns and each row has 40 to 50 compartments, which are not chiseled into a board, but are scratched into the ground.

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Fig. 9. ('/is.

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When the livestock has come home from pasture, it is milked, as in the morning, and after that the evening meal, consisting of fresh milk, is taken.

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The household equipment is quite paltry. Except for two or three earthen pots there is found first of all a number of gourd bottles (Fig. 9) of various sizes: for milking, the ol ôlôl, el ôlôl; for storing milk, the ol buguri, el buguri and the larger e mala, 'malasin'; for making butter, the en diagololol; and for honey beer, the e' mikorokoro. Some have a bulging, others a slender bottle shape. They often have sewed on them longitudinal strips of neat's leather, which are trimmed with cowrie shells (2)

[531]

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2. The shell of the porcelain snail, Cyprea moneta, which even today takes the place of money in many parts of Interior Africa; on the Nianza /Nyanza/, for example, 1000 cowries have the value of two ruples, two peas (at an exchange rate of 1.40 marks) = 2.84 marks.

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(ol sigiral, es sigira). To make these vessels one puts the ripened and externally hardened bottle gourds, the only plant that the Masai grow near their kraals, and, to be sure, on piles of goat and sheep dung, either in water or to dry on the hut roof until /38/ their contents soften, and then removes these by poking and twisting with a brush made out of a neat's tail (ol kidolngol). Later, the cleaning is done after daily use through rinsing with cattle urine. As the reason for this peculiar "cleaning" the women whose duty this work is say that the vessels rinsed with water soon become foul-smelling and the milk stored in them does not thicken as evenly as with the use of urine, but rather deposits a layer of water. Since, with use, the gourd bottles soon take on a sourish, disgusting odor, they are often perfumed, and, to be sure, through fumigation with twigs of the ol orien acacia, through which the milk too is given a taste pleasant to the Masai. /Figs. 10 and 11 appear here./

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The Masai buy wooden bowls (en girá, 'h giran) (Fig. 10), out of which one eats, from sedentary tribes, while they themselves make the honey pots (ol ôlôl, el ôlôl) (Fig. 11). On each of the two openings of a wooden tube approximately a foot long

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/38 cont./



[237] and 20-25 centimeters thick, one ties a piece of fresh neat-skin, then removes the one, after it has dried and become hard, as a

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cover and /38/ ties it with a thong (sig gis, sig gida) to the finished container. Smaller and larger pouches (si bise, si bisea) of neat's leather serve for storing solid foods. In every hut one also finds round, four-legged wooden stools 2-3 feet high (Fig. 13)

352 /79 cont./
 022] (ol origa, el origanib), on which people sit to eat. The stool is
 412 made out of one piece, in that one first roughly hews the block with
 an ax and then carves it with the knife. A few cooking spoons (en
gilliga, 'n gilligani) (1).

[12] 1. Formed from the Dchagga /Chagga/ word
gilliga: the Masai do not have a word of their
 own, since they were unfamiliar with spoons
 in former times.

stirring sticks for thick porridge (ol guter, el guteta), whisks (Fig.
 13), 1 ax (Fig. 14) (en dila, 'n dolo), and a couple of knives
 (Fig. 13) (al alam) complete the kitchen equipment. Nowadays



III. 14. Woman with peck holder.

412 spoons (formerly only the sticks and whisks) are also carved out of
 wood by older people. The whisk has various shapes: sometimes
 • [231] it consists of a stick on whose lower end is stuck a vertebra from a

/39 cont./

- 412
[237] goat or sheep. Other shapes consist of such a piece of a thin tree trunk, which bears on its lower end a wreath of branches, or also of a wooden handle on whose lower end, in slits placed crosswise, sit two short cross-sticks. The blacksmiths make ax and knife.
- 326] A little board (en dauale) /40/ of soft wood and a twirling stick
- 372 (ol birón, el birondo) of hard wood (1)
- [824]

1. Especially from the ol naibóli (Ficus Sycomorus) and ol desegon (Pluchea Dioscoridis).

serve as fire-lighter (Fig. 16). To make fire, one holds the little board firmly on the ground with both hands, while another kneels before it and, twirling on it with the stick, produces the necessary friction. After approximately half a minute, when the fine shavings rubbed off the board smoke, one shoves on some dried cattle-dung. As soon as this starts to glow, one puts brush on it. Once the fire is burning in one of the huts, the people come here from the others, a stick of firewood in hand, in order to fetch fire for themselves.

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482 With the household equipment also belong the large leather pouches

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Fig. 16.



Fig. 17.

415 (Fig. 16 /sic: see Fig. 17/) (ol berma, el bennia), which in
482 former times were loaded only on donkeys, but now are also carried by the women on their backs, just like the leather bags (e mogage, mogageni), when they set out to buy vegetables.

/40 cont./

415 Now and then the receptacles are also replaced by two pouchlike
492 pack-holders (ol dereta, el dereta), one tied on the other. These
[283] have the oval shape of a shield and consist of a wooden frame that
is covered with a plaited work of leather thongs or ropes. Other-
wise they serve to hold the pack loaded on the donkey and some-
times also on oxen. Mats are unknown; dressed neat-skins take
their place. Mortars are also unknown.

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III.

000 Closer family relationships. -- Kinship designations. -- Terms of
address for relatives.

602 Since every tribe and every lineage are descended from a
[613] tribal ancestor, the tribal and lineage members consider themselves
[614] more or less distant relatives. The family, one's own as well as,
ascending, those of the father and of the mother, forms the closer
[611] relationship. The child follows the father's family (father right).
[672] Relatives are not responsible for punishable offenses, fines, or debts
of a relative. Legally they need not support them either in con-
dition with improvementment or release from captivity; it is such
a general custom, however, that probably no one ever evades it.

601 /41/ The Masa1 language is poor in particular kinship desig-
nations: most of them are made up of words for father, mother,
brother, sister, son, daughter, etc.

Father: baba.

Mother: ijo.

Another wife of the father: eng ahi e ijo.

Principal wife: e' ngorojoni kitok, that is, the great woman,
or en alero eng ah, that is, the first in the kraal.

Every other wife: e' ngorojoni.

Brother (1):

1. Brother and sister come from the same wife,
half brother and half sister from different wives
of the same father.

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These consist of curves, sectors of circles, lines and scallops, which are painted on the shield's surface in three colors, Pompeian red, black, and gray (1).

1. Gray is very rare. Black and red, on the other hand, are represented on every shield of the warriors.

with which white belongs as a fourth color, /79/ serving as the background color for the shield's surface, from which the colored designs stand out in sharp contrast. One uses for this the red earth mixed with blood or with the juice expressed from the fruit of the Solanum campylacanthum, further the white earth that is found in various places on the steppe, which is mixed with water, and, for black, pulverized, charred gourd shell. Gray is produced out of charred and pulverized cattle bones.

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Today considerable confusion in the shield escutcheons already prevails. The rarer the war expeditions of the Masai become, thanks to European domination, the more the old formalities of warfare are sloughed off, and ancient rules, which formerly were never transgressed, are today all too often ignored; their purpose has lost its meaning in the changing times. A further blurring in the shield escutcheons arose through the Lenana-Zendeo civil wars, in which, for the first time, long-lasting struggles between the Masai are taking place. The confusion in the escutcheons in and of itself interests us here only as one of the many visible proofs of the relaxation of the old strict organization. Therefore a special description of the present-day, often arbitrary escutcheon figures may be omitted. On the other hand, it is important to establish the rules according to which the shield escutcheons were made up.

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A shield escutcheon (Plate 1) may contain 1. the red warrior-emblem (os serat' onjugi), 2. the black emblem (os serat' erok) (1),

1. To which the rare gray also belongs.

3. the ornamental band (es segira i el odo), 4. the escutcheon of the lineage, 5. the emblem of the sections, and, finally, 6. an emblem

1. [i.e., the shield escutcheons--Analyst]

2. [See pp. 604-607--Analyst]

[Warrior Kraal]

701 /85 cont./ Under a shade tree with thick
 361 foliage a spot about 20 to 25 square meters in size is cleared and en-
 342 closed with a barricade of branches. During the rainy season in
 place of this kraal a small hut (Fig. 18) is built out of leaves. Its
 approximately circular ground
 plan has a diameter of two to three
 meters. On the side opposite the
 entrance opening is the common
 sleeping place of the ol gibet com-
 panions; between this and the
 door, the hearth; beside the
 door the space for firewood.



Fig. 18.

[415] Close beside the sleeping
 [237] place hangs the stomach or
 [276] bladder -- from the head of
 cattle just slaughtered -- filled
 with an extract of roots and
 barks that acts as a nerve
 stimulant and is drunk when-
 ever one is thirsty (ol ooni).

- a) Sleeping place. b) Drinking bag.
 c) Pole for meat.
 d) Hearth. e) Firewood.
 f) Entrance.

[251] In the vicinity of the hearth the meat supply, is hung on sticks (ol
 701 alele). In the vicinity of the warrior hut the serving boys build them-
 342 selves their own, considerably smaller one. One calls kraal or hut
eng adji ol bul. Each ol gibet receives a longitudinal half of the
 701 slaughtered head of cattle, from which, however, it immediately
 262 gives back the pieces intended for cooking for the common meals
 264 of the day. /86/ The picked-out fat is cooked together with this
 [252] meat, and to the whole are added extracts or decoctions from roots
 [276] and barks (especially from ol getalassua (1).

1. Myrica kilimandscharica Engl.

ol giloriti (2).

2. Acacia abysinica.

[Warrior Kraal]

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[276]/86 cont./
ol dimmigommi (3).3. Pappea capensis.

which have a strong stimulating effect. The rest of the meat, roasted at an open fire, is then eaten by each ol gibe in common, and, to be sure, at a morning and an evening meal. The head of cattle is furnished in turn by the participants or their fathers.

The longest forest meal takes place as a rule in the month kipr. Since the pasture is poor then, the livestock gives so little milk that the warriors sometimes live for a whole month on almost only meat.

At the head of the warriors of a kraal stands the speaker (ol aigwenani or ol airohani). The badge of his office is an especially beautifully worked club or rhinoceros horn (4)

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4. The straight horn of a species of Rhinoceros bicornis not yet described to my knowledge, which the author found at the beginning of 1896 in the steppe southeast of Kilimandscharo, is especially popular for making these clubs. The horns of this species (or variety) differ from those of the ones described thus far by the fact that they are quite straight and in cross-section never round, but rather so strongly compressed laterally that they appear sword-shaped; the front horn is often shorter than the back one.

or ebony wood. It is swung like a baton in connection with the speeches accompanied by numerous gestures, in order to give emphasis to individual words. This is also achieved in the manner of speaking, by the fact that one pronounces the emphasized words long drawn out and repeats the emphasized sentence several times. The speech to a larger gathering is always delivered very loudly and vigorously. While the listeners squat on the ground, the orator stands erect, his glance directed alternately toward one or the other of the chief persons among the listeners. What the orator lacks in logic he tries to make up for by verbosity, dialectic, and higher pitch in tone. The members of the audience often give the impression of rapt attention, their glance is almost continually directed at the one

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/94 cont./

726 'Ng ai's blessing upon the sons and their companions going off to war.
782 The old men hold a small gourd bottle of honey beer in the right hand, a similar one of milk in the left one, while the women have a filled milk-vessel only in the right hand. During the prayers loudly called out to heaven, they gradually pour out the contents of the gourd bottles as an offering to God and also sprinkle the warriors with it. Many of the latter smear themselves on forehead and cheeks with fresh cattle dung, while the girls and the old women living in the warrior kraal put such, together with a bunch of fresh grass, on the hut roof close above the door. The custom expresses the confident hope of rich spoils in livestock.

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726

/95/ Then the warriors march off, and, after a march of two to three hours, they pitch camp around sunset. Several head of cattle are slaughtered, the meat of which is roasted at the fire and eaten. At the same time they smear the thrusting spears with a paste of red earth or wrap them with grass or cloth so that their gleaming in the sun, visible very far away, will not betray them. Finally, they loosen the thongs of the sandals and fasten them on the underside in such a way that the sandal may be worn with the tip in the rear and the heel part toward the front, so that the footprints left behind will be deceiving concerning their direction of march. During the march comradeships are formed by two men in each case, each of which calls the other ge sirit ai, that is, my companion. /III. 37 appears here./ The duty of the companion is to stand by the other one in battle and, if he falls, to bring his weapon to safety. Five to ten such comradeships combine to make a section (ol ale), each of which erects its own small camp. During the first days of march, still far from the enemy, it is fortified for the night by a few branches of thorns. On the evening before the attack it is replaced by the eng adji en djoré. The spears are stuck in the ground in a semicircle about five paces in diameter, and against them, on the outside, the shields are placed in such a way that one overlaps the other like scales. The warriors lie or squat in this semicircle, armed with their weapons, awaiting

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[703] in shares as equal as possible; one warrior receives as much as the other, but before that a few head of cattle are distributed as a special reward and first to those warriors who killed an enemy in battle, then to the benefactors (di gaminini), then to the one who captured the first head of cattle and to the spies who went ahead (el aigedalak), and finally to the wounded, each of whom is entitled to the head of cattle that he marked with the blood gushing out of the wound. The number of cattle that the individual of the ones mentioned receives, except for the last who is entitled to only one head of cattle, is determined by the size of the booty and the proportion of the size of the booty's parts according to the above order of succession. /99/ Every

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579 warrior strives as quickly as possible to drive off from the others his share of the booty, but each one also tries to take along with it one or more head not belonging to him. This, of course, gives rise to another brawl, in which there are almost always several wounded men.

[614] If the booty is too small for an equal division, the warriors form two parties, on the one side the El muleljan, on the other the 'L aiser and El meŋana. The former have as slaughtering cry the term ado modgi = the red cattle, the latter the term narok getef = the black cattle, after which they are also sometimes named (for example, I heard it in songs). A fight decides which one of the two parties receives the entire booty.

722 At home in the kraals it was very quiet during the warriors' absence. After the farewell, those remaining behind went home, each somewhat heavy-hearted in the anxiety about a son or lover, which, however, was soon more or less pushed into the background by the expectation of the spoils that they would bring back.

• [237]
[136] Soon after the farewell the old man was again squatting in quiet contemplation in front of his hut and chasing away from his face and head, also as before, with a fly switch (ol enjua, el enjuai (Fig. 20)) consisting of a gnu's tail, the flies constituting a veritable plague in the Masai kraals. Then he took a hair from the switch and made a knot in it for each of his sons who had gone to war,



Fig. 20.

/113 cont./

326
[314]
[324] charcoal (en gũkuo, ñ guk). The charcoal, in piles the height of a man, is burned out of the wood of the trees ol mokotan (Albizzia anthelmintica), ol kadedemba, ol mandemando, and a few others and then carried to the smithy in skin sacks. A stone (os soid l en gidoŋgore : stone of forging) serves as an anvil. The hammer (os gisirjedi, el gisirjed, Fig. 21 (1))

325
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1. See p. 150.

has the shape of a pestle, the lower end of which is somewhat compressed. Working with it is pounding, not hammering. The tongs (ol garamet, el garameta, Fig. 22 (1) /see footnote 1 above/) consist of two parts that are joined by a pin mechanism. Their grip arms are long, the grasp arms short. The small striking chisel (Fig. 23 (1) /see footnote 1 above/) (ol oiseŋge, el oiseŋgen) has the usual shape. The bellows (en guneŋ, ñ guneŋ) is /114/ represented in two forms. The one very widespread in Central Africa, which consists of two conical bags made of sheepskin or goatskin (Fig. 24), is the most common. In the lower end of each bag is stuck a wooden plug, like a stopper, through which projects an iron tube 20 centimeters long. In place of the latter there is also often a wooden tube, or for both bags together a forked branch hollowed out like a tube. On the upper, wide end of the bag two sticks are sewed on with small thongs so that they form the opening in a slit. The one using the bellows -- usually an old man or a woman -- grasps with each hand one of the two bags at the upper end, so that they, opened with the stretching of the bellows by spreading out the hands, let air enter. With the following pressing together of the bellows, by squeezing the sticks together, /Figs. 21-25 appear here/ one prevents the air from ebbing back again and drives it through the lower iron tube. Both iron tubes open into a clay tube (ol modi, el modio) lying in the fire. The two bags of the bellows are manipulated in such a way that with the stretching of one the other one is squeezed together at the same time. The other type (Fig. 25) consists of a wooden bowl -- covered with skin for durability -- upon which is tied, airtight, a leather bag that has a round hole on top. In using the bellows, one inserts here the thumb of the right hand and with it stretches the bag upward. With the compressing of the bag the hole is closed with the palm of the hand. Below at the side of the wooden bowl is found the air tube.

/114 cont./

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413



Fig. 21. (1/4)



Fig. 24. (1/10)



Fig. 23.



Fig. 22.



Fig. 25. (1/10)

316
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Where brooks deposit the ferruginous sand (os sinjal
oidonigiki m beria, that is, sand from which spears are forged),
this is /115/ scraped together in small heaps, cleaned superficially
by having water poured over it repeatedly, and then, packed in
leather bags, transported to the workshop. In order to extract the
iron from the sand, one sprinkles a handful of iron sand into the
fire every five minutes and on top of it each time another two to
three handfuls of charcoal. When, after about two hours of this
procedure, the outer slag is broken, one has a few little pieces of
iron sponge of hen's egg size all together, which then, after being
made red-hot repeatedly, can be further worked. For this the in-
dividual pieces, under sprinkling with crushed snail shells

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• 237

325 /115 cont./
[237] (ol bigit) (1),
[136]

1. From Achatina fatalis Marts. and Ampullaria ovata Oliv.

[437] are welded together. As this shows, the extraction of iron is very difficult work. Therefore it is still found only rarely today. For the most part one works iron wire, which everywhere in the Masai country is the favorite article of barter. Pieces of wire 15 to 25 feet long are twisted together; when they are red-hot, they are sprinkled with snail shells and then hammered together. The object ready in shape, for example, a sword blade, is smoothed and polished with volcanic slag and sharpened on a stone. The principal products of the blacksmith art are: spear, sword, and knife. The two parts of the spear, blade (es sibil, sibilin) and socket (ol ngorat, el ngorati), a blacksmith with his helpers should make in one day.

325
413



Fig. 36a (1/4)

326 sword (ol além kitok, el aléma kitwa) and ax (ol dólu, el dóluo) in half a day, the other smaller objects, such as knife (ol alem), awl (ol dēdō, el dēdi), iron for cattle branding (ol mēhērē, el mēhērēn), arrow points (em bunid, m bunido), razors (ol mōrōnjā, el mōrōnjāni), tweezers for plucking the beard (ol budet, el budeta), in a still shorter time. As payment he receives for a spear two goats or an ox: [435] for a sword, a large livestock-bell (ed gurugur, n guruguri); for an

411 /131 cont./ The

237 beautifully worked scabbard (en djaschür, ä djaschuri [Fig. 31 c and
386 33]) is made from goatskin or neat's hide and dyed with the red juice
824 of the root of the shrub ol gneriandus len doje (1):

1. Plumbago ceylonica.

on the back side is found a longitudinal middle seam and on the front side a corresponding longitudinal fold. Twelve centimeters from the upper edge /132/ of the scabbard there sits on the front side an oblong eyelet (ol gümë, el gumeschi) through which the belt (en gümëtä, ä gümëtän [Fig. 33 b]) worn around the hips is stuck. The latter is made of neat's skin and decorated with several longitudinal folds. There is a hole (en audoto, n audot) at one end, and at the other one a small leather strap (enë ene, äg enda). The sword is worn on the right side and drawn with the right hand. Left-handed men wear it on the left side. This carrying method seems [237] [53] to point to the fact that formerly the people did not carry swords, but daggers, for a sword can be drawn with the right hand better from the left side, whereas a dagger is more quickly ready for a thrust from the right. Moreover, the sword, even today, is also frequently handled like a dagger. [174]

714 According to the tradition of the people, the original Masai
178 shields were very small (shield = ol oho). They had a circular, flat
[173] shape, a round umbo in the center, and a diameter of 30 centimeters. The grip stick was fastened on the back side with small straps, which were drawn through the shield. The very light shield was carried with two fingers at the grip stick. Accordingly, the hollow of the umbo was very small. Gradually the shields became larger, and the reason for this may be sought in the frequent conflicts of the Masai with peoples carrying bows and arrows. Since in its original shape, the shield, with [237] its enlargement, lost firmness, this was increased in that a wooden frame (ol deretä, el deréta) was sewed around the outer periphery with strips of goat or sheep skin, the shield was bellied out, and, to preserve the longitudinal convexity, two straps (e rescheta)

/132 cont./

714 were drawn from each end of the grip stick to the grip (Fl. 34). The
178 present-day shields, like the former ones, are also made out of buffalo or giraffe skins. For better protection of the hand, the umbo is
[237] lined with a round patch of the same skin, and, on top of that, in order to prevent the chafing of the finger knuckles, with a piece of soft sheepskin. The shields now in use, measured with the convexity, are 1-1.10 meters long and half as wide. The escutcheon is painted
[53] on the front surface of the shield, whereas the reverse side often --
[613] not always -- bears the lineage coat of arms.

714 On the march the warrior carries the spear with one hand, the
411 shield in the other one. With arm hanging down, the hand grasps
482 the shield grip so that the smaller diameter of the shield is vertical and the painted surface is turned outward.

411 The club (ol gūmān, el gūmā [Fig. 35]) is now made out of
[824] one piece, generally out of ordinary hard wood, especially from the
[237] tree ol oirien and ol oiborbenek (1);

1. Dregea rubicunda K. Sch.

only the clubs of the speakers, which serve solely for gesticulating,
411 are made out of ebony wood or rhinoceros horn. The old clubs /133/
178 consisted of two parts: the spherical head, into which the sticklike
[412] handle was stuck through a central bored-hole. The club does not actually serve as a weapon of war; except for accompanying a speech, it is used almost exclusively in fights and -- to break marrow bones of slaughtered livestock. The present clubs are about 40 centimeters long, their head has a diameter of five to six centimeters. A clublike
411 cudgel (es sere), especially out of the wood of en gadardar (1),
[824]

1. Ochna Merkeri Gilg.

often takes the place of the club. The club is worn in the sword belt; it sticks in it as a rule close to the sword, with the head upward.

/133 cont./

411

[283]

[237]

and not flattened in the center. The string is twisted from the back tendons of cattle. As a hunting trophy one often winds a couple of strips of hide from the /134/ slain animal around the bow. The point of the arrows [Fig. 37] (*em baiē, m ba*) has the customary "arrow shape" or is lancet-shaped or awl-like. Its tang, on either side, bears a tight row of barbs made by notching. It sticks into a wooden shaft, the lower end of which is notched and bears a three-part, rounded feathering made from the feathers of the carrion vulture (*Neophron percnopterus*), which one always sees in great

[237]

[136]

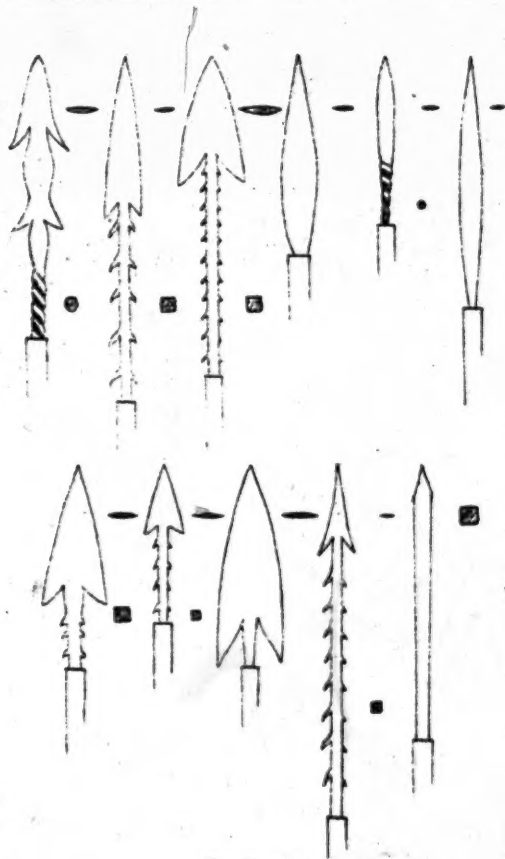


Fig. 37. (1/2)

/134 cont./

411
[136] flocks in the branches of the trees surrounding the kraals, waiting
• [237] for some kind of animal waste. In addition to the iron points, one
[439] also finds awl-shaped wooden points; the latter are often poisoned,
the former only rarely. The Masai do not make the poison (en
duerai) themselves, but buy it from Wandorobo, who obtain it
from /135/ the olmoridjoi (Acocanthera abyssinica) tree by boiling
the roots and the wood. The arrows are carried in a leather quiver
(e modian, modiani), which is slung over the shoulder on a leather
[237] strap. It consists of a tube 70 centimeters long and made out of
neat's skin, with a bottom stitched in and a similarly worked,
twelve-centimeter lid that can be turned up high.

Firearms, which at times almost entirely replaced the spears
and bows among sedentary Negroes (1),

1. For example, in a few areas at Kilimandscharo.

[648] are not generally carried by the Masai. Although in the battles
[727] with the Protectorate Troops they have at various times captured
guns and ammunition from fallen Askari, I never observed or
learned that they used these weapons. They never bought muzzle-
loaders from trade caravans, and the ones that I found in one of
their kraals showed by the lack of cock or piston, or by other
damage, that they were not carried along by the Masai for the
purpose of use, but merely as trophies. It was not until April, 1902,
[177] that a troop of Masai warriors armed with English Snyder breech-
loaders came into my field of observation. The troop came from
the Masai province of Ol bruggo, and, to be sure, from the English
station of Nairobi, located on the Uganda railway, and attempted
an invasion in the Kilimandscharo area of Rombo. With a loss of
approximately 20 per cent dead and bootyless, however, they were
sent home by the Warombo, armed only with spears.

/137 cont./

291 married men wear a similarly cut, but considerably longer cape, which is called en jóríba (n joribán) and usually, but not always, is undehaired. For protection against the often sharp cold, especially in the rainy season, the warrior wears no other article of clothing, but, while sitting, simply draws the cape also over the left shoulder and -- the nose. The ol megiti is made by a sister or the favorite girl of the ol moráni. The clothing of the women is not quite so simple, but also is certainly not luxurious. It consists of two large leather aprons made out of goatskins sewed together. The lower one (ol ogessaña, el ogessanani) is put around the hips and stuck fast by means of a tucked-in corner, or held fast with a leather belt (en allieña, n allieña) embroidered in a zigzag pattern with colored beads. The other, upper one (ol egíschobo, el egíschobon) is knotted on the right shoulder and /138/ leaves the left shoulder and left breast free. The upper garment is rarely decorated with a few beads, the lower one almost always. Most common is a row of small colored beads running around the lower edge; often too the inserted patches have beads sewed around them. Old men and furthermore boys and girls during the healing of the circumcision wounds wear an apron that has the same form as the upper garment of the women, but a considerably greater length. It is called ol gela (el gelfáni) and, depending on its wearer, is designated as ol gela l el móruak, ol gela l es sibolio, ol gela l en dōje. Among the men it is knotted at hip and shoulder on the right side, among the girls /III. 44 appears here/ fastened under the arms with a strap and around the hips with a belt, whereas by the es sibolio it is mostly slung around the body toga-fashion.

The sandal (Fig. 39) in its customary shape (en ánge, n ánga) forms the footwear for all without distinction as to sex and age. It is made from the thick back-hide of the bulls.

As among all primitive peoples, the richness of the ornamentation stand in contrast to the simple clothing. This is most manifold among the warriors and the young women.

/138 cont./



C. G. Schilling photo.

Ill. 44. Women's costumes.

301

• [237]

/139/ The favorite dance and war ornament on the head of the warrior is the well-known face frame with ostrich feathers stuck around it. It consists /Ill. 45 and Figs. 39 and 40 appear here/ of two leather disks sewed one on the other, the front one of which bears a row of narrow mesles stitched on a strip of thin goat leather, which serve for holding the feathers. The most popular ones, as the name os sidai, /140/ "the beautiful" (which, incidentally, also holds for ornamentation in general), says, are those of black feathers; if made of white feathers it is called en gürärü, and if it bears only one white feather at the top, en dārgē. Besides that, they have such frames made out of the bent wood of a liana runner. At their highest point is stuck the tail of a Colobus monkey

[237]
[136]

[TEXT CONTINUED ON PAGE 185]

/140 cont./

(ol gorol, Colobus caudatus) drawn onto a stick. The ornament is called ol bidibit (el bidibidi). At the forehead and occiput the frame is held fast by a strap (e reachet) passing through it, while its lower end is clamped under the chin or lower lip. Another

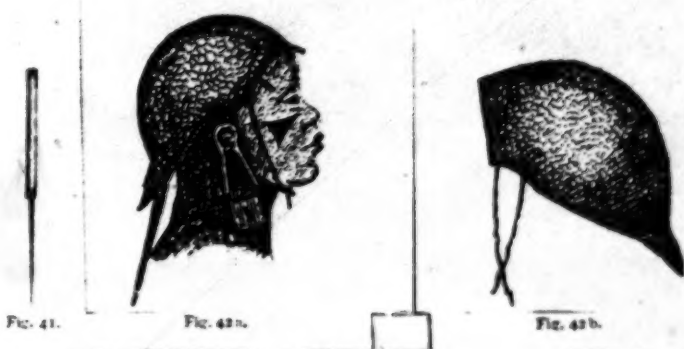


Fig. 41.

Fig. 42a.

Fig. 42b.



Fig. 43a.

Fig. 43b.

Fig. 44.

ornament is bent W-shaped out of liana wood and hung with feathers (ol maranguach [Fig. 40]). Also popular among the warriors in the field and for dancing, but rarer, are the foot-high, pointed warrior caps, ol ugaru, with the designation of the skin added, made out of the skin of wild animals. The cap usually consisted of only one type of skin; more rarely a narrow strip of

/140 cont./

291 another skin is sewed on the seam going from the tip toward the
 237 back. Most common are the caps out of lion manes (ol ugaru kitok
 [292] or ol griatunj = lion) or the skin of the baboon (ol dōdāl, Papio
 [36] cynocephalus), resembling it almost perfectly in appearance.
 Furthermore they use the skin of the leopard (ol ugaru géri; géri =
 spotted), Indian leopard (Cynaelurus guttatus, ol /141/ genja l
ascho = calf-devourer), serval (Felis serval, en gerami = biter, he
 only bites the goats and sucks their blood), Colobus monkey, jackal,
 and hyena dog (ol oibor gidoñol). A strap holds the cap fast under
 [294] the chin. The warrior sews the cap himself. Awl (ol dedo, el dedi
 [283] [Fig. 41]) and a twisted cattle tendon (en obini) serve as needle and
 thread for all needlework. Another cap worn by warriors, boys and
 [531] older men has the shape of a baby's bonnet (Figs. 42 a and b); it is
 made out of the honeycomb of a head of cattle and often adorned on
 the edges with small beads.

301



Fig. 43a.



Fig. 43b.

[291]
→



Fig. 43c.



Fig. 44.



III. 45. Ear
 ornament of the
 Masai.

/141 cont./

- 301 In order to make the ears suitable for holding ornaments, their
 304 lobes are pierced in early childhood with a strong acacia thorn and
 distended by the insertion of longer and longer wooden plugs. The
 [224] plugs (Figs. 43 a and b) are mostly made out of the wood of the
 [531] ed gadardar tree (*Ochna Markari Gilg*), often quite beautifully
 marked. The weight of the ornaments enlarges the holes still more,
 so that they often hang down extended ten centimeters. At the same
 time the upper edge of the ear is also pierced in one or two places.
 301 In these the women wear bunches of four to eight small chains to 30
 centimeters long (Fig. 44); the men wear just as many el cinder
 • [237] (sing. of cinderi), a clock-key--shaped ornament made out of tin
 [136] (Figs. 45 a and c) or out of brass wire (Fig. 45 b), often also a pease
 on a wire ring, a polished mussel shell, which ornament /142/ is
 called el jili (n. jili) (Fig. 46), or a wooden stick 20 centimeters
 long (el benia, el benia [Fig. 47, upper part]), or a quill of the
 porcupine (olai or olai, *Hystrix africae-auralis*). Around the
 lower part of the enlarged ring of skin of the ear lobe the men wear
 a tube four centimeters long (el gino, el gino [Fig. 47]), wound
 out of thin iron wire, /Figs. 47-51 appear here/ whose end coils
 are wrapped with copper wire, while on the rest of the coils usually
 hang small chains 5 to 30 centimeters long (el bial, el bial). If
 these are only short, they are as a rule glued together with red paint
 (Fig. 48). In place of this ornament one also often sees an oval,
 [224] perforated tin disk (el gubial, el gubial) and other things, or a
 nut-shaped ornament that /143/ is carved out of the nut of the
Hyphaena palm (Fig. 49). Married women and old men wear, tied
 in the ear lobes with a thin strap, the large double spirals (e
suradial, suradial) made out of thick brass wire. They are sup-
 ported by a leather strap put over the crown of the head, since,
 because of their great weight, the ear lobe is unable to do so. It is
 regarded as particularly beautiful if they are further decorated with
 [531] a leather band sewed across them and studded with four rows of
 small beads, on which hangs a row of small chains. This decoration,
 which, incidentally, is found only among women, is called el
 [535] giribigata. For dancing, young girls often wear a string of beads
 (Fig. 50) around the forehead and occiput, or two strings of beads
 lying one above the other an inch apart (Fig. 51), which are joined,
 ladderlike, with small chains. The ornament is called el calale.

/144 cont./

- 301 durūchi, el durūchi, oblong, bean-shaped white beads (en umbehi),
date-pit-shaped, multicolored figured beads (am huri), ring-shaped
blue and green beads (el gumūgū, el gumūgū), and various wire
rings. The beads are either strung on wire and cord twisted out of
cattle tendons, or else sewed on narrower or wider, flat leather rings.
(31) In the latter case the beads are arranged, according to color, in
rectilinear, mostly square designs (Fig. 52). Such a bead band is
called a malenai. The middle piece of each cioten, lying on the
chest, often consists of a taller sized piece of small shell ground flat
(el gūlūchi, el gūlūchi), on the beaded border of which hangs a row
of small chains (Fig. 54). With this material consisting of beads,
wire, and leather cioten the most varied and all conceivable combi-
nations are formed, which everyone designates by the name of it most
conspicuous to him, so that there is no fixed nomenclature for them.
(237) Special mention should be made of a string of beads regarded as
particularly beautiful and chic for young women, in which am huri
beads alternate with rows of small glass beads and spirals of am huri
wire two or three inches long and which is worn beadedlike over
the left side of the chest.

- 301 As a war ornament the el mūchi often wear a sort of shield, a
cross between a cape and a ruff, consisting of vulture feathers. The
237 ornament is called el mūchi or el mūchi—the vulture; each indi-
vidual cord on which the feathers are strung is called el gūh.

- Besides a simple bead ring, a leather band studded with beads
(el gūlūchi, el gūlūchi) or an ivory ring (el mūchi, el mūchi),
the men, especially the warriors, often wear on the left upper arm a
bracelet of sheep horn in the form of a double chopping-knife (el
(36) e kibi (Fig. 53)). If one goes to a festival or goes to war there
hangs on it a meter-long, twisted strip (el kibi, el kibi) made
out of the skin of leopard, Indian leopard, serval, jackal, further-
more of the goat (el dūgū, Gomphus parvulus), owl (el kibi for
Jeromya /Acromys/ acris), el mūchi (el gūlūchi, Commodus
leucon), two cones (el gūlūchi as el mūchi, Desmodium validum), and
of a squirrel-like animal (el gūlūchi as el mūchi—the latter
generally relate that it came on the skin of the goat or sheep), the

/144 cont./

yellow long-tailed monkey (*Macropithecus pygmaeus*, cf. *Macaca*), the black long-tailed monkey (*C. albicollaris*, cf. *gibba*), the honey badger (*Mellivora capensis*, cf. *habea*), and a few other smaller animals.

Around the right wrist, often covering almost the entire lower arm, these warriors who are generous and benevolent, the *garni*, wear a cuff (Fig. 54) that consists of rows of iron beads (cf. *dongle* or cf. *gaberas*) put close together, in whose place in more recent times appear ordinary small -- especially blue -- glass beads. The

iron beads are made by pounding flat small wire rings and then /145/ putting these, strung on thin strips of sheep leather, around the lower

arm and inserted on the inner side of the arm. Those people who constantly enjoy the kindnesses of the *garni* express their gratitude from time to time by giving a string of such beads, so that, as was said, the ornament often extends almost to the elbow. More rarely than among warriors, the ornament is also found on one or

another of the young girls living in the warrior kraal. If a girl has no brother belonging to the warrior standing, but does have a wealthy father, she receives from the latter both milk cows and an occasional



III. 47. Arm and leg ornaments of the women.

301 /145 cont./

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43
593

piece of slaughtered livestock. She then generously distributes milk and meat and thus acquires the position of benefactress.

The arms and legs of a beauty, except for the thighs, are stuck into a more or less complete armor of tubes of iron wire, which often leave only the knee and elbow free, while among poorer women this adornment shrinks to a few coils. These tubes are called es segeŋel = iron wire, and are differentiated according to their location as es segeŋel ol beradgaach for the upper arm, es segeŋel ed dagile for the lower arm, es segeŋel ol oveshet = what is worn on the lower leg (below the knee). This ornament, like the neck spiral (es segeŋel e munt), /146/ is wound directly onto the body part in question and can therefore not be taken off, but only unwound again, which usually does not occur until death. The weight of the ornamentation seriously impairs the mobility of the women and not infrequently gives them a waddling gait.

(48)

Warriors in dance ornamentation wear around their hips a leather strap embroidered with small beads (edg ene embold; edg ene is any strap, om bold = the hip). Little girls also wear a like-worked strap; it then bears a row of small chains in front as a fig leaf and is called en doré (pl. en dorén). Older girls and women wear around their hips an inch-wide belt likewise studded with beads (Fig. 57), which holds the leather apron together. Boys and younger men often wear below the knee and above the calf a ring made out of white neat's hide, with an end five centimeters long and one centimeter-wide hanging down in front and in back (Fig. 58), and around each ankle a small bell (en dull, eh /Figs. 57-61 appear here/ dullin [Fig. 59]) tied on with a little strap, which, by its widely audible tinkle in the silent steppe, is supposed to frighten off predatory animals lying in the grass. Finally with the war and dance ornamentation belong the long-haired black and white strips of skin (e mōnge, e mōngen) that the warriors tie around their ankles and that are made out of the skin of the white-tailed colobus (Colobus caudatus).

(291)

(237)

(237)

/188 con./

233 At birth the mammal help is given. As soon as the cow lies down,
232 she is held firmly by a few people; others grasp the legs of the calf
coming forth and pull it out. Then it is struck against the belly of
the cow a few times, so that "she will love it," and then struck on
the forehead with the palm of the hand, so that "it will quickly go
to the udder and suck."

233 Swellings on cattle, for healing, are smoked with the glowing
232 stalks of en dulele en gare (Solanum spec.).

• (237) Injuries to the feet of the cattle and goats are treated by a
thorough washing with hot water and subsequent embrocation with
cattle urine, as is a sort of foot rot (en jalla), which /188/ frequently
appears when the cattle stand for a long time in mud and dirt during
(24) the rainy season. One tries to cure ailments of donkey hoofs by
placing the hoof on a stone heated very hot and holding it there for
a few moments.

In describing the internal ailments of livestock I am relying
chiefly on the statements of the Masai, since only exceptionally
did I have an opportunity to make observations on cause, course, etc.

(237) For coughs (edg kenger) the cattle are given a thin soup con-
sisting of milk and pulverized, charred neat-skin. Oil ebittiro bark
cures diarrhea in cattle. The infusion of a decoction of oil ojengalani
bark (Sesbania aegyptica) for cattle acts beneficially on the afterbirth
and cureatively on the birth organs. To hasten the afterbirth after a
miscarriage, one gives the cow an infusion of a root decoction from
the oil jaji or oil aiffi (S. Euphorbia).

For eye inflammation one spins milk into the eye of the neat
and rubs it in it, or one drips into the eye the juice of the oil
alsegeral kitch (Heliotropium Boudneri Vike).

An epidemic disease among young calves, which is supposed to
lead rapidly to death, is called oil didana or oil digina by the Masai.

(24) As the cause of the ailment they cite the eating of a certain bush
on jari (Pennisetum ciliare) and as symptom swelling of the lymph
glands, which they often try to heal by cauterization (1).

1. In all the meat and fatty parts of the stricken

/190 cont./

752

hours after the wounding. After careful cleaning, the wound is closed by the twined-around suture. The edges of the wound, fitted together, are lifted slightly, as though into a fold, with two fingers of the left hand, whereupon the pointed awl is quickly thrust through the two edges of the wound in such a way that the puncture openings in and out are the same distance from the edge of the wound. Then the awl is drawn out again and in its place is inserted a needle-shaped thorn of ol debbe (Acacia Markeri), ol debesi (Acacia verrugera), or ol gileriti (Acacia abyssinica). Under the projecting thorn ends a cord twisted out of cattle tendons is led around in a circle in several windings; then the cord ends are knotted /191/ and cut off a short distance above the knot. The individual needles are not placed closer than four centimeters apart, so that the pus can drain out between them unhindered. A fresh wound that seems insignificant for making a suture is covered with a paste, which consists of the scraped meat of the fruit of darhol (Kigelia aethiopica), or with the leaf of q' tarait (Cissua rotundifolia [Forsk.] Vahl.). One also drips the juice of ol doctina, of ol aisegeai kitok (Helliotropium Stauderi Vthz.) or of ol aisegeai i en gare (Verbena officinalis L.) into the wound.

On the edges of small children's nostrils that have been eaten raw by flies the mother puts a paste of chewed plants of en gilodo or ekum (Spilanthes Acmella L.).

For penetrating wounds (e remoto, e remot), only the larger of the two openings is sewed up, which, since it is always a matter of spear or sword thrusts, is the thrust-entry opening. If this lies considerably higher than the thrust-exit one, the needles are placed closer than previously; if it lies equally high or lower, what was said above holds. Torn ear-lobes are sewed together like the wounds.

Old wounds (em baldaga, m baldagan) that will not heal are burned out with a knife made red-hot and then closed with a cooked and heavily thickened paste made out of water and the sifted earth of a termite hill placed on them. The so-called leg ulcers (em baldaga) are first burned out in the same manner. Then one pastes (237) around the wound a border of cow dung a centimeter high, so that the wound itself forms the bottom of a bowl, and finally pours into it boiling sheep fat. For healing burns they are covered with a thick

752 /191 cont./

- [237] paste of the pounded leaves of a climbing species of asparagus (em bere e baba). The taking of an extract of the root and bark of ol gelai mixed with cattle blood and milk is regarded as beneficial for the healing of suppurating wounds. The decoction of the wood of a Rhus species (ol mesigil kete) is supposed to have a similar effect, in that taking it "makes the wound dry."

Sand fleas (1).

[36]

1. The sand flea was brought into the Masai region in 1897 from Uganda. In June, 1897, it reached Kilimandscharo.

the females of which in particular eat into the soft skin parts of the feet, are removed as soon as they manifest themselves by an itching pressure resulting from their egg-swollen bodies. By means of a sharp scratch with a long acacia thorn, one pierces the layer of skin, usually only quite thin, lying over the sand flea (2)

[114]

2. Here M. is mistaken: The tip of the rear abdomen of the female sand flea juts out into the open, without any skin covering. The Ed. Dr. S.

and then squeezes it out by lateral pressure. During this one is careful to avoid injuring the animal, so that healing will not be delayed.

/192/ For snake bite (a-tonjo 'l asural) one thoroughly squeezes out the hastily ligated wound, around which one has also made a number of punctures with the sharp thorns of ol gurechaachi (Barleria mucronata) and then cauterizes it with a red-hot iron wire. At the same time the root of ol asajet is chewed, whereupon vomiting follows. This method, however, is customary only if the one bitten is unable to reach a surgeon. Otherwise one has the ol abani fetched immediately and, until his arrival, burns out the immediately ligated wound several times. Swellings of the lymph glands that may occur are also cauterized. If the ol abani regards the bite as only slightly poisonous, he enlarges it by means of a few incisions and sucks it out vigorously. But if he regards it as dangerous to life, he cuts out around the bitten spot a piece of muscle from the size of a nut to

752 /192 cont./

[758] that of an egg or even amputates the member (hand, finger, toe), if this seems to him absolutely necessary. After the operation the patient is given raw sheep kidney to eat and a considerable amount of liquid sheep fat to drink, whereupon severe diarrhea soon sets in. Often one has him go through a sweat cure in that he is set over glowing charcoal on which leaves of Barleria mucronata and sheep hair are thrown.

[262] [791] On a scorpion sting (a-tonjo en golowa) one has a woman who has given birth to twins or, lacking such, a pregnant woman spit and rubs the saliva over the painful spot. As long as the pain continues, the patient eats only raw goat liver, to which is ascribed some kind of marvelous effect -- as is also shown by the fact that it is the only solid food of the ol oiloni.

[791] Into the wound caused by a poisoned arrow another person urinates as quickly as possible. At the same time the wounded one is given as an emetic a mixture of the juice of the fruit of en dulale (Solanum campylacanthum) and the amniotic fluid (en gaba) of a gravid sheep, which is slaughtered for this purpose.

757 For conjunctivitis (enig ga en goio) a tobacco extract (en gare ol gumbau) or the juice of leaves of ol ogildia (Coleus kilimandcharicus), ol dungui (Harrisonia abyssinica Oliv.) and ol asajet, or an extract of the leaves of ol gummi, is dripped into the eyes.

752 The surgeon removes the remains of a violently destroyed eye, by drawing it out of the eye socket, with an awl bent hook-shaped, far enough so that he can cut it off with the razor. The eye socket is then washed out with warm water and not bandaged afterwards.

[171] A place that has suffered a sprain or bruise the El dorobo rub with the juice of ol gigin (Istropia spec.). Sometimes they also apply the same drug by the method of rubbing the powder of the charred twigs into small incisions that are made on that place.

/193/ Dislocated limbs are set again and placed in a splint bandage that is not stiff. For a lower-arm dislocation the surgeon sits on the ground in front of the patient, grasps his lower arm just above the wrist, and sets it again by a gradually stronger pulling exerted in the required direction. He then puts around the affected part, from the middle of the lower arm to that of the upper arm, which are drawn together at an angle of 135°, a padded bandage consisting of a strip of sheep leather that is covered with as much thick and soft hair as possible. The padded bandage is tied with a

/193 cont./

752
• [237] narrow leather strap around it. Over this is put a second, stiffer bandage of dehaired neat's leather tied around like the first one. Finally, one fastens on the bandage, on both the inner and outer sides, a correspondingly bent wooden splint, with leather straps as before. The wooden splints are splinter-like and are only supposed to support the arm, not to stiffen it. The arm is tied up, in that one carries it in a sling put around the neck. The bandage is left on for about a month. The procedure is similar for other dislocations. A dislocated finger is not put in a splint. To set the lower extremities the patient lies flat on the ground.

For a bone fracture the surgeon investigates first the location and kind of fracture. With one or two bones lying together with a simple fracture, extension and counter-extension are done, as among us, by two assistants, while the surgeon takes care of the setting. Then he puts on the padded bandage and, on that, two flat, but firm splints, before he fastens the upper bandage of hard neat's skin with leather straps. For an arm fracture the bandage is left on for two months; for a leg fracture, longer. After an arm fracture is healed, the surgeon has the patient lift stones, at first light ones, then heavier ones, to strengthen the arm.

On the other hand, if the surgeon determines by contact that a bone of the lower arm or lower leg is badly crushed, he cuts the limb concerned open lengthwise on the outside as far as is necessary for the removal of the individual bone splinters. When these have been taken out, the arm is sewed up again with the bound-around suture. "Such operations are always successful, but it is more difficult with a crushing of the upper-arm or thigh bone; then one never knows whether one will be able to keep the arm or the leg." This is approximately how a surgeon standing in especially high repute expressed himself to me. Further statements of his revealed that this is far more frequently a matter of compound fractures. If the ol abani comes across such a case, he removes the bone splinters as before and, after he has put the tendons and muscles in order as much as possible, sews up the wound again. If, after eight to ten days the fracture shows no tendency to heal and the patient suffers from fever, the surgeon proceeds to amputate.

752 /195 cont./

stomach or intestine with tendon cord and awl, then the inner and finally the outer wound-edges of the enlarged shot-entry opening. An arrow point that has penetrated into the lungs is taken out in a similar manner.

Spear thrusts in the abdomen are not uncommon in war. One or several intestinal coils are probably always injured by this. Moreover, a more or less large bundle of intestines always wells out from the thrust-entry opening and thus is exposed to the greatest soiling. Against the latter, one proceeds with the general lack of consideration in that a few companions of the wounded man wash the soiled intestinal parts with cold water at the nearest brook. In a cloth -- unclean -- attached around the neck at the top, around the hip strap at the bottom, the patient carries the welling-out intestines to the nearest dressing station. The surgeon then first sews up the intestinal tears with tendon cord and awl, then washes the intestine with warmed water, and then stuffs it through the thrust-entry opening back into the abdominal /196/ cavity. After that he sews up the outer wound-edges of the abdominal covering with the twined-around suture.

[732] If an amputation is indicated, it takes place on the leg below the knee and on the whole arm at the nearest joint. Only on the thigh, even if there exists the probability that a second amputation in the hip joint must be undertaken, is it performed first as much as possible 20 centimeters below the hip joint, at any rate not a stroke higher than necessary, so that fastening an artificial leg (Fig. 79) is possible. There is nothing special to be said about the technique of severing a limb in the joint. From the limb taken off two flaps of skin are preserved, which are drawn over the area of the incision and sewed together there. The artificial leg is made of wood; its length is measured off on the sound leg. The upper hollow into which the leg stump is set is lined with woolly sheepskin and bears two

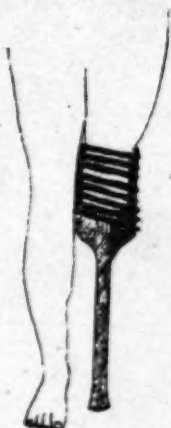


Fig. 79.

/196 cont./

- 732 flat wooden pegs 25-30 centimeters long, by means of which the
• 237 artificial leg is splinted to the leg by laced leather straps.

Midwifery and Women's Ailments

759 Midwifery is in the hands of older women, who, as n gaitoi jok
(sing. en gaitoi joni), professionally practice the calling of midwives
and have at their command a surprisingly accurate anatomical
knowledge of the body parts in question. It seems that only in
843 exceptional cases are they not called upon at a birth. At the beginning
of the last month of pregnancy the midwife examines the pregnant
woman several times, in order to determine by palpation of the abdomen
the position of the child. The head position is regarded as the most
favorable for the birth; thus, if the woman doing the examining finds
another one, she attempts to change it to the desired one by means of
a massage.

844 As soon as the first labor pains begin, the midwife, who lives
either in the same kraal or in one nearby, is called in. She finds the
woman in labor, who, incidentally, is not regarded as unclean, on
the bed in her hut in a squatting, sitting, or lying position. With a
normal birth the assisting woman remains in attendance without
performing any kind of superstitious or irrelevant manipulations. On
the other hand, if it proves necessary to bring about an intensifying
of the labor-pain activity, the midwife, with the help of a few women,
first leads the woman in labor around for a few steps and, if the desired
result is not obtained in this way, further help is given by means of a
light massage. Only if these remedies prove insufficiently effective
does one attempt the last one: The woman giving birth is /197/ slowly
lifted by her feet by several women until her body hangs vertically
and the crown of her head touches the ground, whereupon the midwife
massages her abdomen in the direction of the navel.

The use of internal medicine to promote labor-pain activity is
rare: a mixture consisting of liquid sheep fat and a decoction of os
segi root (Cordia quarensis Gürke) is regarded as effective.

The midwives questioned regard the undertaking of turnings through
insertion of the hand, in analogy to the birth assistance given livestock,

/199 cont. /

853 bring back the milk secretion by a copious drinking of liquid sheep fat. Meanwhile the child is nourished with cow's milk.

757 For pains in the uterus (en gussét) and in the uterine ligaments (es saból, es sábo) the woman drinks a root decoction of ol mañgulai (Grewia villosa).

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824
[237] To induce an abortion, the one concerned drinks a decoction of dried goat manure or a strong decoction of os segi (Cordia quarensis) or ol durgó root. During the subsequent two or three days of convalescence she takes a weak decoction of ol mokotan bark or one of the bark of ol oilale (Colubrina asiatica).

163 Concerning fertility, the relationship of the sexes, and child mortality I was able to discover the following. The largest number of one woman's confinements that became known to me was 17. The 87 old women questioned had given birth to 548 children all together, which gives an average of 6.3 confinements for one woman. Of these, 231, therefore 42.2 per cent, were boys, 371, therefore [65] 57.8 per cent, girls. Before their circumcision 38.7 per cent of the children died, including the stillbirths.

845
842 It should also be mentioned that the realization of a twin pregnancy is regarded as having arisen through one conception.

764
[765] /201 cont./ Later, upon passing the place, one again throws a stone or a handful of grass on that spot where the dead lay. The more respected he was, the longer this custom expressing veneration is continued.

[787] If the laid-out corpse is immediately devoured the first night by hyenas, this is regarded as a sign from 'Ng ai, at whose command the animals act here, that the deceased was a good human being.

[782] On the other hand, if one finds the corpse still untouched the next morning, the survivors bring a black ram as a sacrifice to appease the wrathful god. No prayer is spoken in this connection.

765 After the obsequies, a funeral banquet takes place, at which the animal whose fat served to anoint the deceased person is consumed. Everyone is welcome to take part. Formal mourning is observed only after the death of adult male persons. The period of mourning does not begin until one or more months after the death, and, to be sure, with the survivors shaving their heads (1)

1. Cf. the passage Micha /Micah/ 1, 16 (from the time around 724 B.C.) and Jer. 7, 23 /sic; see 7, 29/ (from the time around 605 B.C.).

--and the principal widow also cuts her nails -- and ends as soon as the hair has grown back about an inch long. /202/ The mourners remove all ornaments, for which the women also unwind the wire spirals from their necks and the wire cuffs from arms and legs; they do not take part in any feast or dance and may not marry during the period of mourning. For the death of a warrior his fellow comrades and fellow section-members, as well as his brothers and half brothers, mourn by shaving their heads and removing their ornaments.

766
[791] In contrast to the simple exposure of the corpse, that of a chief (ol oiboni), of a married man of the El kiboron lineage, and often also that of a sorcerer (ol golatiki) is buried. The bottom of a pit a meter deep is covered with a neat's hide moistened with fat, and
[613]
[764] upon this the corpse is laid in the position described above. A
[737] second neat's skin, likewise rubbed in fat, is then spread over the corpse. Now the pit is filled with stones and earth and the latter

/209 cont./

796 participants eats a small piece of the meat, after he has roasted it
782 in the ashes. Furthermore he is given a strip of the skin, from which
[751] he then fashions amulet rings, one for himself, the others for his
[239] relatives. The ring protects the wearer from sicknesses of every kind.
Men wear it on the right middle finger, women wear it on the large
spiral-shaped neck ornament of iron wire. During the feast the par-
ticipants constantly sing:

[539]

Hai narok, oho, Hai kindera ije, oh.

Hai narok, oho, Hai ndogo ijok oh!

(Hai ndogo ijok = may God feed us: afdog = water the cattle,
ndogo ijok = give us to drink, give rain.)

796 On the following day the women carry fresh cattle dung to the
782 ashes and knead a mash from it, into which is mixed a medicine
233 that an ol goiatiki has prepared and brought along. With these
preparations the second part of the supplication feast has begun,
which is called ol ogor l ih gischu, i.e., supplication feast for the
cattle. Amidst the same songs as above the women spread the medi-
cine on the livestock in the form of lines and curves, and, to be sure,
on the spines of the cows and female sheep, on the right side of the
belly of the male animals and those females ones that have not yet
dropped young. With this the feast is over. The goats are not
smeared, but are driven to pasture even before this ceremony. As
the reason for this the Masai say that 'Ng ai does not like goats
because they do not modestly carry their little tails hanging down as
a fig leaf.

796 Another supplication feast is celebrated only by the married
782 women in order to implore God to give them children. It is called
842 iruga 'Ng ai ol adjo, i.e. may God hear the word. In or near the
791 kraal the women gather in the forenoon, together with a sorcerer
(ol goiatiki), around whom they station themselves in a circle.
Every woman is then given an amulet by him, which she hangs on
the hip cord of the skin upon. Then he sprinkles their heads and
shoulders with a medicine which, besides milk and honey beer,
also contains one of his secret remedies, for which he is rewarded
with a few sheep. Then the women dance and sing throughout the
day under a shade tree, during the night in the kraal, until dawn.

/209 cont. /

In the songs the following prayer is constantly repeated: 'Ng ai atasaia, 'j' oachiage aomon, kiamon ag' ije kiamon en gera, en golobi en aischo, i. e., God, I implore you always; I pray, we pray to you alone, we pray for children, for birth for the barren woman.

Whereas the supplication feasts are usually held on the es sobia days (from the 18th to the 20th of the month), a joint supplication-prayer, ol dogom, often takes place on the day of the new moon. The people of the kraal gather in the evening and, from a buffalo or cattle horn, drink a mixture consisting of milk, a cold extract of en gaitetoi twigs (*Commelina Merkeri* K. Sch.), and a white powder obtained from the ol oiboni, while they say the /210/ prayer: 'Ng ai jo ijok en gischon, jo ijok n gischu, jo ijok en gera! That is, may God give us well-being, livestock, and children. If a larger supplication feast is to be held in a month, the joint supplication feast always precedes it on the first day of the month.

If a small child of one not long detached from the warrior standing dies, he not infrequently sees in it a punishment from God for his having killed a pregnant woman on an earlier expedition, provided that he once killed a woman who might have been in this condition. In order to obtain forgiveness, he offers God a black gravid sheep, and, to be sure, close to the spot where at that time he committed the deed. Before he kills the animal, he prays to God, mentions the purpose of the sacrifice, and asks for pardon. As penance for his misdeed, he throws the blood and amniotic fluid (en gepa) of the sacrificial animal, as well as the fetus and uterus, both cut into pieces, upon the spot where it occurred. He takes along neither meat nor skin of the slaughtered animal, but leaves everything lying there when, after the concluded sacrifice, he returns to his kraal.

The lineage of the El kiboron believes that the bones of the buried corpses of their married men turn into snakes. They therefore do not kill these animals, like the other Masai, but are happy about their presence in the kraal and by the huts and, as soon as a snake appears, set on the ground a shallow dish with milk and honey as food for it. Snakes in and near El kiboron kraals are not rare.

692 /218 cont./
only in putting forward property claims, and then only in the rare cases in which self-help is not preferred to legal procedure. The prosecution of a punishable deed does not take place by official action, but only on the basis of a complaint raised by the injured party. Judicial proceedings are generally customary.

685 The procedure in the penal case of a livestock theft, which occurs frequently, is to be shown. It is to be assumed that an ox has been stolen in the pasture. If the boy tending the livestock observed the theft, he notifies the owner of the herd (father or brother of the herdsman) upon coming home in the evening. Otherwise the wives of the owner, in looking over the livestock, immediately notice the loss, since they know every head precisely. All the conversation in the kraal only revolves around the theft, and through that it becomes known on that same evening, not only in the home kraal, but also in the neighboring ones. The friends of the one robbed declare themselves ready to pursue the thief and track down the stolen head of cattle. If their investigation leads to their discovering the ox or parts of it, so that the thief can be convicted, there are as a rule no judicial proceedings, since the perpetrator and his accomplices usually immediately declare themselves ready to pay the customary fine. If, however, the investi-

[187]
[694] gation is without success, the person robbed turns to a sorcerer (ol goiatiki), who, on the basis of an oracle (en gidoñ), gives him a description of the appearance of the thief, whereupon the one robbed will accuse of the theft a man who fits this description. The

695 one so accused appears in the following proceedings as defendant,
685 in the same way as, say, one who is charged on circumstantial evidence. The one robbed selects as leader of the proceedings a

[693] respected old man who must have formerly once been speaker of the warriors. This man determines /219/ the day and place of the proceedings and has this announced by a crier, who goes to the

[202]
• [237] neighboring kraals, draws attention to himself by blowing a kudu or oryx horn, and informs the approaching people about the matter. Further, the judge summons plaintiff, defendant, and possibly witnesses by messengers. If the defendant refuses to appear, he is forcefully led up by friends of the plaintiff. Anyone may appear as a witness. Relatives of the defendant may refuse both to give

*233

132 every opportunity. There the purpose is primarily to
232 clear new grazing land. During the 30 months of our
824 major study period, we were in sight of the Mau forest
(at the foot of the Mau Escarpment) at least twice a
month, often in the rains, and only on [redacted] did we not see
smoke from a fire burning in the [redacted] brush.

*13 Relations with Wildlife

648

The most significant influence the Masai have
exerted upon the wildlife is their protection through
(171) excluding hunting tribes from Masailand. The Wanderobo
are an exception, but there are relatively so few
Wanderobo that they have little effect. The areas of
East Africa where the finest assemblages of grassland
wildlife still exist are those in Masailand.

224

• (237) The animals Masai hunt or have hunted include
(714) buffalo for shields and possibly food, eland for food and
(531) giraffe for hides
(825) the hides and tail hairs (to ornament gourds and dresses,
according to Millais, 1920), lions and sometimes leopard
for defense and for lion manes, and rhinoceros for horns
and to spite national park authorities (particularly

* (233) in the past decade). In times of drought the Masai may
spear various animals for defense or to avoid competition
for scarce water. They will even spear elephants at such
times (Grant, 1957).

CATALOGUE.*

DRESS AND ADORNMENT.

DRESS. Of tanned goat skins, rubbed with red ochre, beaded on the edges. Sections of skin are pieced together into a sort of shawl. There are no sleeves and apparently no means of fastening the garment. Worn by boys and girls. 291
281
301

Wa Chaga tribe; Mount Kilima-Njaro, East Africa.

131180

DRESS. Of dressed goat skins dyed with red ochre, fringed on three sides.

Wa Chaga tribe; Machame, Mount Kilima-Njaro, East Africa.

131180

FACE-RUFF. Of ostrich feathers, fastened between two oval plates of leather. The rims of the plates are decorated with a line of red paint on a white ground. Worn around the border of the face in war. Loops on the front are for insertion of white ostrich plumes, generally two in number. [Fig. 5, page [12].] 292
531
237

Dimensions, 20 by 14 inches.

Masai tribe; Mount Kilima-Njaro, East Africa.

131180

The manner of wearing this ruff is shown in one of the plates to Plancher's "Masailand", Mitchell, Geog. Genellach. in Hamburg, 1892-3, Heft. II.

FACE-RUFF. Of black feathers sewed between oval pieces of leather. Worn around the face by Chaga warriors in imitation of the Masai. 281
237
197

Outside dimensions, 23 by 16 inches.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa.

131181

FACE-RUFF. Halo of dark plumes set into an oval structure of leather. Worn around the face by warriors in imitation of the Masai.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa.

131182

FACE-RING. Oval ring of leather without feathers. Worn around the face in war. 292
192

Masai tribe; Ejiri, East Africa.

131183

OSTRICH PLUMES. Used as ornaments on apex of face ruffs.

Masai tribe; Mount Kilima-Njaro, East Africa.

131184

* The numbers in this catalogue relate to the entries in the Museum catalogue books of the Ethnological Society.

ETHNOGRAPHICAL COLLECTION FROM KILIMA-NJARO. 405

CLOAK. Made of cony skins (*Dendrocyas validus*); square; tied around the neck. Worn by males only. C
291
301
531
381

Wa Chaga tribe; Mount Kilima-Njaro, East Africa.

151586

CLOAK OR CAPE. Made of cony skins, squared and sewed together. Worn over the shoulders. 381

Size 4 by 3 feet.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa.

151587

CLOAK. Made of cony skins sewed together and simply worn over the shoulders as a protection in cold weather.

Three feet square.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa.

151588

CAPE. Made of three goatskins sewed together.

Length, 3 feet 3 inches; width, 21 inches.

Wa Chaga tribe; Machame district, Mount Kilima-Njaro, East Africa.

151589

WAR CLOTH (Mailière). For trade with the Masai all cloth must be made up into mailière. The red stripe in this specimen is too narrow and therefore was rejected in trade. M
439
714
411

Masai tribe; Mount Kilima-Njaro, East Africa.

151590

In dress, implements, and in weapons, fashion reigns supreme among these fastidious aborigines. Frequently, an assegai offered in trade will be rejected with the remark "We have not used that pattern for ten years."

WAR CAPE (Maliti). Made of the feathers of the vulture and the guinea fowl, fastened to a groundwork of goatskin. Worn over the shoulders by Masai warriors. M
281
714
237

Masai tribe; Mount Kilima-Njaro, East Africa.

151591

WAR CAPE (Maliti). Made of the feathers of the vulture and guinea fowl, which are fastened to a groundwork of leather. Worn over the shoulders by Masai warriors.

Masai tribe; Mount Kilima-Njaro, East Africa.

151592

BRADWORK. Parallel bands of beading on leather, sewn to the cloth as an ornament; usually on the bottom of the cloak.

Mimbi tribe; Mount Kilima-Njaro, East Africa.

151593

ARM-RINGS. Made of the toe nails of the elephant. Narrow bands or rings cut out so as to pass over the hand. They are of the same width all around, varying from one-fourth to one-twelfth of an inch in thickness. N
301
337

Daruma, East Africa.

151594

ARMLET. Cut from the butt end of a buffalo horn; resembling the widely-gaping mouth of the skeleton of a fish. C
301

Wa Chaga tribe; Mount Kilima-Njaro, East Africa.

151595

ARMLET. Beaded leather band, with fringe of iron chain. Worn by women.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa.

151596

ARMLET. Beaded leather band. Worn by women.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa.

151597

ETHNOGRAPHICAL COLLECTION FROM KILIMA-NJARO. 407

- RINGS.** For the finger, made of a coil of copper wire. Worn by women. 151277 ^C 301
 Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 326
- BEADED BELT.** Round belt of blue beads. Loops at the end for securing. Worn by females. 151278 ^C 301
 Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 291
- BELT.** Round belt, beaded. Worn by women and girls. Sometimes a dozen are worn at one time, and the apron hung over them in front. 151297 ^M 291
 Length, 27 inches. 301
 Wa Chaga tribe; Mount Kilima-Njaro, East Africa.
- BELT.** Flat band of leather, beaded. 151298
 Maasi tribe; East Africa.
- BELT.** Leather band, beaded. 151299
 Maasi tribe; East Africa.
- BELT.** Made of leather and beaded. 151310
 Width, 1 1/2 inches. ^C 301
 Maasi tribe; East Africa.
- ANKLET.** Cowrie shells, with dorsal portions removed, strung to a leather band. 151290
 Wa Chaga tribe; Mount Kilima-Njaro, East Africa.
- ANKLE-RATTLER.** Little iron bells of semilunar outline, with a slit at the bottom formed by the juxtaposition of the edges. The clappers are small iron balls. The bells are strung on a thong of leather by means of double holes in the top. 151331 ^C [326]
- ANKLETS.** Made of monkey fur. 151332 ^M 301
 Maasi tribe; Njiri, East Africa. 237
- LEGLET.** Of monkey skin (*Colobus concolor*), and worn on the calves of the legs with the joined ends in front, tied with thongs of rawhide. Edges beaded. 151343
 Wa Chaga tribe; Mount Kilima-Njaro, East Africa.
- LEGLET.** Of black monkey skin, beaded around upper edge. 151344
 Wa Chaga tribe; Mount Kilima-Njaro, East Africa.
- LEGLET.** Bands of black monkey skin, worn after the fashion of the Maasi. 151345 ^C [197]
- LEGLET.** Made of reddish gray monkey skin, beaded around upper edge. 151346
 Wa Chaga tribe; Kaka district, south of Kilima-Njaro, East Africa.
- PLUME.** Made by drawing the skin of two monkey tails over a stick. Probably used as fly-flappers. 151351 ^C 413
 Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 237
- PLUME.** Monkey-tail skin. Probably used as a fly flapper. 151352
 Wa Chaga tribe; Mount Kilima-Njaro, East Africa.